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בת-כל ΠΑΝΟΠΑΙΑ:

OR,

The Doctrine of the Apostles

REVIVED,

And Rescued out of POPERY:

BEING

An account of the Administrations of Gods Grace to Sinners, under three several Dispensations:

VIZ.

I. The Mosaic, or Aaronical, past.
II. The Christian, or Messias, now.
III. The Restauration and Resurrection of the true Protestant Church out of POPERY.

With the Glorious Effects, and Marvellous Transactions to be manifested from this present Year to 1700. *Viz.* Eleven to come, from 1689.

By JOHN HUMPHRYES.

Ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων.——

London, Printed for *William Hull* in *Fleet-Lane*, 1689.

To my worthy and very good Friend, Mr. *Samuel Crysp*, Son of that most worthy and Reverend Divine, *Tobias Crysp*, Doctor in Divinity, and sometimes Preacher of the Gospel at *Brinkworth* in *Wiltshire*; Grace, Mercy, and Peace be multiplyed, through our Lord Jesus Christ, *Amen.*

Dear Sir,

SOme Dedications bespeak Honour, some Wealth, some Flattery, and some Protection; but this bespeaks nothing but Love; Love from and to our dear Lord Christ; Love to his Saints, dear to him. dear to us, and dear to you; Love to the World, that they might know the Truth which maketh free; and Love to your own self, from him that desires to serve our Lord Jesus, his poor People, and your Self; in that Love comes from the Fountain of Love, and stays not, till it retires from whence it came. Christs Divine Truths have always been hedged in and about with the Cross; Schola Crucis, est Schola lucis, (*said* Luther) *Gods* μαθήματα *are our* μαθήματα. *The Adversaries of the Gospel, like* Procrustes *in* Plutarch, *cut his Souldiers fit for his Bed; so do they cut the Sacred Scriptures fit for their Errors: And as* Quintilian *said of the* Roman *Orator, who did,* Causarum vacua convitiis implere; *instead of Scripture and sound Arguments, fill up their Polemicks with Reproaches, Fire, Sword, and Persecutions, Death and Imprisonments; like that bold brag of Pope* Leo *the Tenth;* If *Peters* Keys will not do, *Pauls* Sword shall.

But

But dear Sir, the Church hath two Faces, one Myſtical, and that is firſt dead with Chriſt, and that is called his dead Body and hir dead Body, Iſa. 26. 19. Hoſ. 6. 1, 2, 3. *but ſtill alive in the head Chriſt, who though once Dead,* Rev. 1, *yet this Church ever lived in him; tho for ſome time ſhe be dead in her ſelf,* Col. 3. 3. *ſhe was with him when he aſſumed his Nature in the Virgins Womb, when he died on the Croſs,* Rom. 6. 7, 8, 9, 10, 11, 12. *when he roſe again,* 1 Cor. 15. 1, 2, 3, 17. *Verily he hath born her all the days of old,* Iſa. 63. 9. *this Church was Married to his Father in the Pallaces of Eternity by an everlaſting Covenant,* Jer. 3. 14. *hir Daughter given to him the only begotten Son, and he to hir,* Joh. 17. 2, 3. Joh. 10. 27, 28, 29. *by the ſame Father of them both; and as they are begotten by his Reſurrection from the Dead,* 1 Pet. 1. 2, 3, 4, 5. *and brought out of the Priſon Houſe into the Liberty of it, by his Spirit,* Gal. 4. 6. Rom. 8. 15, 16. Iſa. 42. 7; 8, 9. Zac. 9. 11. *ſo are Eſpouſed unto him, and live in and by him, the Root, the Vine,* Joh. 15. *the myſtical Head; and when all his Children that are thus quickened together in and with him, at once,* Epheſ. 2. 4, 5, 6. Col. 2. 9, 10, 11, 12, 13. *live by him, in and by the ſame Spirit in their particulars; then ſhall be ſolemnized that great Marriage,* Rev. 19. 7, 8. & 14. 1, 2. Heb. 11. ult. *at the great Reſurrection,* 1 Theſ. 4. ult. *in the Kings Pallaces of the New Heavens and New Earth,* Rev. 20. 2 Pet. 3. *by the heavenly Quires of the Elect Angels in the Preſence of God. But the Viſible face of the Church hath ſome,* Rom. 10. 10. *that believe with the Heart, and*

confeſs

confeſs with the Mouth, and theſe live in and by Chriſt their Root; ſome there are in this viſible face, that confeſs with the Mouth, but believe not with the Heart, Καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν· *theſe are as branches,* Jo.15.2. *that never bring forth the fruit of Faith, and ſo are cut off, caſt out in his time, ſome to Hereſies, and ſtrong Deluſions, faſt under the Law,* 2 Pet. 2. *tho they promiſe themſelves liberty; ſome to Atheiſm, ſome to open Prophaneneſs and Perſecution; but the Children, when they were in their Blood,* Ezek.16. *dead in their own Blood on the Dunghil, caſt out to loathing and pollution, even then in that loweſt and deſperateſt ſtate, as abjected from any gracious qualifications, or returns, as in them; did the Lord paſs an act of Grace, of Life and Peace to them in Chriſt his Son. And* Ezek. 16. 5, 6. *reduplicates his act of moſt free grace, then in thy Blood, I paſſed by thee, and ſaid live; then in thy Blood, I paſſed by thee, and ſaid live; that all outward priviledges and fleſhly glories might be caſt at his Feet, and he become their Crown and Glory alone; their natural Mother was an* Amorite, *and their Father an* Hittite, *both ways Curſed by Nature, that they might be Bleſſed in him by Grace. All Grace collectively is enwrapped up in the boundleſs, unlimitable, infinite, incomprehenſible love of God,* Joh.3.16. 2 Tim. 1.9, 10. *Gods Love is the ground of the Inſtitution of all; Gods love to fallen Worms, hath diſtinguiſhed it ſelf into three Perſonal ſubſiſtances,* 1 Joh.5. 7, 8, 9. *that he might come nearer to the Nature of Man: Glorious acts of Grace hath this one God done*

for us in the firſt Perſon, and that of the Father, as the Marriage of our Elect Mother by an undiſſolvable Covenant of free Grace, and given for ever her called and regenerate Daughter to Chriſt, his only begotten Son; tranſacted hir Sins and Curſe, Gal. 3. 13. *on Chriſt his Son, not without, but with his moſt free conſent,* Heb. 10. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 14. Pſal. 40. *to the* 13. *So that Chriſt calls our ſins his own, being made ſo by the Father,* 2 Cor. 5. 21. *the Imputation of Chriſts Righteouſneſs and Bleſſing to us; Then in the ſecond Perſon of the Word,* Joh. 1. 1, 2. Epheſ. 1. *to the* 7. Col. 1. 14. *hath wrote Redemption, Reconciliation,* Rom. 5. 9, 10. *and Juſtification, in his Mediatory Perſon, as a ſubſtitute in* loco noſtro, vice noſtra, *in our room and ſted,* Rom. 8. 1, 2, 3, 4. *in the Perſon of the Spirit he comes home to our hearts, to our own individual fleſh, and applies that Grace, and unites the Soul to himſelf in that Chriſt by the Spirit,* Joh. 17. *Then if we conſider this Grace diſtributively as Chriſt, the great Guift,* Joh. 3. 16. Rom. 6. ult. χαεισμα, *and the Spirit,* 1 Cor. 2. 10, 11, 12. *with all its fruits, faith and love, all this is primarily given to us in our Blood. Chriſts Death and Reſurrection is the ground of all the application of this grace by the Spirit. And this Grace is given,* 1. *In promiſes free and Evangelical.* 2. *By Oath,* Heb. 6. 18, 19. Pſal. 110. Tit. 1. 1, 2. 2 Pet. 1. 3. 4. chap. 3. *In the Hands of Chriſt our Surety and Mediator,* Heb. 7. and 8. chap. Jer. 31. 32, 33. 4. *By immanent and continuate acts (not tranſient) without us.* 5. *By tranſient acts, through the Spirit and Faith in us, ſome only paſſively and objecti-*

objectively, as Juſtification; ſome inherently and ſubjectively, as Sanctification, the Spirit and Faith being the only Witneſſes of our intereſt in Chriſt; the firſt Revealing, the ſecond Receiving; and the fruits of the Spirit and Faith, witneſſes of the Spirit and our Faith to Men, and to our ſelves, of the truth of our Faith; thus good Works and Love juſtifie our Faith, as Jam. 2. *but not our Perſons, as* Paul. Rom. 4. 1, 2, 3, 4. 6. *Sacramentally this Grace is given and tendered to the Elect, by the inward Seal and Spirits Baptiſm,* 1 Cor. 11. *inwardly and ſubſtantially, by the Water externally, Baptiſm figuring out with Circumciſion in its time, the application and imputation of this grace to us in our Bloed, and in the Womb,* Rom. 9. 8, 9, 10, 11. *when without ſtrength,* Rom. 5. 6; 7, 8, 9. *the Supper figuring out Chriſt offered for us, and to us, in a commemorative Communion, in and upon our application of this Grace by Faith, therefore to be received by Believers only; all this to exalt his Glory, his free Grace, his Chriſt, and to humble and depreſs the Creature,* Iſa. 2. 17-12. *Theſe are they,* Rev. 11. *that worſhip before the Altar in the Temple, which are meaſured by the Word of the Goſpel, the word and Spirit, and are of the inward Court,* Τὸν ναὸν τῦ Θεῦ καὶ τὸ θυσιαστήριον καὶ τὰς προσκυνῦντας ἐν αὐτῷ. *And in this laſt day the Rod of the Roman* Aſhur, Iſa. 9. 10. *the Gentile Papiſts, as ſaith Dr.* Uſher, *ſhall trample under foot the outward Court of Mouth and Gloſſick Profeſſors, Hypocrites, and Hereticks, that are of the outward Court, not meaſured by the Word and Spirit; theſe who have for this* 1260 *years trodden under foot*

by penal Laws and Statutes, and Persecutions, and Imprisonments, and Death; the Ishmalitish *and* Hagarine *seed, shall now, be themselves trodden down, and Mount Sion delivered marvellously. And the times of this Catastrophie, and of the Beast and false Prophets raign coming to an end, is at the door. Look to it, ye outside, false, formal, Heretical, Persecuting Professors; for* Luk.21.28,29,30. *The Figtrees shoot forth, and the* Prodromoi *appears; the Nations are Angry, and the great men of the Earth are stirred up,* Rev. 17. and Rev. 6. ult. *and the Lamb is preparing to sound his seventh Trumpet, and the Earth to quake, and the Great and Mighty Men shall cry to the Rocks and Mountains to hide them from the Wrath of the Lamb. Mr.* Mead *in his* Diatriba, *the* Sober Guess, *and others, declare that the* ὡστέροι καίροι, *the last times have three Periods,* 1. *The Dragon or Heathen Rome.* 2. *The Beast, false Prophet, or Antichrist.* 3. *The Fall of him, and Raign of Christ Jesus,* Dan. 7. *The* Epoca *of the second will Minister to us knowledge of the Fall of the one, and Rise of the Kingdom of Christ. Four* Epoca's *present themselves to us from Learned Men; and the first is from Mr.* Mead, Brightman, *and others, who reckon the beginning of the* 42 *Months, the* 1260 *days, or the three days and half, all which are one and the same, to begin* 410 *years after Christ, because then* Elericus *sacked* Rome, *and the* Cæsarean *Soveraignty ceased, and there are in the latitude of its* Epoca *many momentary things, one of which is the* Epoca, *about* 410 *years* Augustine *was a Preacher* 40 *years, and died in* Hippo *when*

sacked

ſacked by the Vandals 76 *years of his Age; near his Converſion was about* 410, *take* 40 *from* 76 *reſts* 36, *added to* 410 Anno Chriſti, *is* 446 *years after Chriſt, add to* 410. 33 *years, becauſe we ſhould reckon from the Death of Chriſt, becauſe then our Redemption was wrote, our Sins and Debts paid and ſatisfied for, and then cried out,* The Holy One, *Joh.* 19. 30. τετέλεσται it is finiſhed; *to wit, the Redemption of his Body; add then* 33 *years (his Age) at his Death, and it is* 443, *add to that the raign of Antichriſt* 1260 *days put for years,* (poſt mores Propheticos) *and it is* 1703 *reckoned from* 1679 *this preſent year, by ſubduction will be* 23 *years to come, at which time, the Kingdom of Antichriſt ſhall be totally extirpated, and the Kingdom of Chriſt ſet up, according to* Dan. 7. *and* Rev. 11. The Kingdoms of this World, are become the Kingdoms of the Lord and his Chriſt; *In which* 23 *years, the whole* 17 chapter *of the* Revelations *is to be fulfilled, and the* 18 *chapter,* In iis magna facienda ſunt, *in which time great things are to be acted upon the Stage of this World, in order to the bringing in the everlaſting Kingdom of Chriſt.* 2. Junius *and* Pareus *reckon the* Epoca *to be* 350 *after Chriſts birth, add to it* 1260 *makes* 1610. *to which add the* 33 *years before, makes* 1643, *which is paſt. Compare* Dan. 12. 7. Rev. 12. 14. and 11. 2. *Mr.* Brightman *reckons out of* Daniel, *the time and times, and half a time, to be* 350, *to which add out of* Dan. 12. 7. 1300, *and it makes* 1650, *to which add* 33 *before, and it is* 1683 *near three years to come from this preſent year* 1679. *Now in* Dan. 12. 12. 35 *years remain to be added to*

1650,

1650, *and that makes juſt* 1685, 5 *years to come, for great troubles, and fears, and gradual deliverances to* 1700, Dan.12. 11,12,13. 1290 *and* 1260, *is* Rev.11. *and* 12. *is* 30 *years difference: and* 1335 *is* Dan.12. 12.13. *and* 1260, *is difference* 75 *years: Some reckon the* Epoca *from* Conſtantine *the Great, near* 312 *years after Chriſt, then add to* 1290. 312, *and it is* 1602. *the years that* Rex Jacobus in Angliam advenit, Dan.12. 12, 13. *the great Bleſſing is to* 1335, *longer than* 1290 *by* 45 *years, which* 45 *add to* 1602 *and it makes* 1647 *paſt, add to it* 33 *years, and it makes* 1680, *the next year to come after* 1679 *this preſent year. The laſt computation is from* Julian *the Apoſtate,* Dan.12. 11. Anno Chriſti 362, *add to* 1290 *is* 1652, *add to it* 33 *years, is* 1685, *juſt* 6 *years to come from* 1679 *this preſent year; then to* 1652, *add the* 45 *years in* Dan.12.12,13. *and it makes* 1697 *from this preſent year* 1679, *juſt* 18 *years to come for the full end of all Troubles, Calamities, Perſecutions, and Wars of the Nations, when they ſhall beat their Swords into Plough-ſhears, and their Weapons of War into Pruning-hooks, and every Man ſhall ſit under his own Vine, and his own Figtree, and the Lord of Hoſt, even Jeſus, in all his Offices, and in his Church, and in his Doctrine, and Truth ſhall be exalted, and that filthy VVhore of* Babylon, *with all her Brats, Errors, Hereſies, Perſecutions, and Tyrannies, be for ever thrown like a Milſtone into the depths of the Sea, never more to riſe to molleſt Church or State, and the time of the Lords Perſonal coming again,* Acts 1. 11. *the calling of the Jews, and the Reſurrection of the*

Dead,

Dead, Rom.11.25.26.27.28.29.30. 1*Theſ*.4.16. and 3.20.21. *will be fulfilled.* ἡ ἀποστείλη τὸ προκεκηρυγμένον ἡμῖν Ἰησοῦν Χριστὸν· ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων· *which we with all Saints grone for*, viz. *The Deliverance of the Sons of God, which the whole Creation and our Adoption, even the Redemption of our Bodies*, Rom.8.21.22. *Now if we obſerve* Auguſtines *rule*, Compara tempora & loca conciliantur; *we may by the Revolutions of paſt times gueſs at futurities; but however, we may miſs the times of the Revolutions; the certainty of the things themſelves cannot be miſtaken, for the Mouth of the Lord of Hoſts hath ſpoken it. Now worthy Sir, accept theſe poor ſcraps for our Lord and Maſters ſake; yet aſſuredly full of Love, like the leaven hid in the Meal; In them I acknowledge your immerited Love to me, and the worth and beneſit I have ſucked from thoſe Breaſts, I mean the Reverend VVorks of your deceaſed Father, long ago publiſhed to the world; to whoſe buding and vernal Memory, I owe all acknowledgments, next and under my Soveraign Lord, the High Prieſt, King and Prophet of his People; who will overturn, overturn, overturn, till he himſelf comes to Raign*, Ezek.21.27. *and in the Royal Boſome of his Divine Love.*

I reſt Sir, Yours, while I am

John Humphryes.

THE
DEDICATION

TO the moſt Soveraign, moſt Bleſſed, moſt Merciful, moſt Potent Lord Jeſus, moſt High God-man, hypoſtatically united in one Perſon, the only begotten of the Father, the Prince of all the Monarchies of the Earth, that was Dead, Lived before, and liveth for evermore in that great Repreſentative and Subſtitutive Body of thy dear Body, thy ever beloved Elect, whom thou aſſumeſt in that individual Human Nature, and was tied to them in it, not by a Gordion Knot, that's to be cut by the higheſt part of the Earthly Duſt, but to abide indiſſoluable into eternal Myriads. O! thou that excelleſt all humam Examples, more than the ſuper-excellency of the Celeſtial Glory, to an Earthly Attom or Duſt! what were the ἀντίψυχοι that, ψυχὴν ἀντὶ ψυχῆς, that gave their lives one for another? what was *Damon*, *Pithies*, *Oreſtes*, and *Pylandes*? what *Niſus* and *Euriałus*, to the giving thy Sacred Lamb-like life for the lives of thy Sheep? theſe all in their own

own wills, drew out the ſhades of Painted love; but thou by the Fathers will, obviating thy freeſt Love in his good will and pleaſure; did'ſt ſubſtitute thy Sacred Self in the room of Rebels, *Rom.* 5. O Love without bottom, without beginning, without ending, without Preſident, without return, to Thee are theſe Truths as Truths, and my Soul, and Body, and all, of moſt Divine Right, due to thy Sacred Deity, Dedicated and Bequeathed from a Mortal Duſt, waiting to be Cloathed upon, and ſwallowed up into thy Victory; who was known to Thee before I was known, and while I was in *cognito* to my ſelf and others; yet now am what I am by thy freeſt Grace; and am to Men for thy ſake a Servant, and known by the Name of

John Humphryes.

To all Heretical, Unbelieving, Unconverted, Hypocritical, Phariſaical, Self-Juſtitiary, and diſobedient Readers.

YOu that now with Scorn, Contempt, Diſdain, and Rebuke, caſt your Adulterous and Laſcivious Eyes, on theſe Sacred lines; you, I ſay, will think upon them and upon your preſent Contempts of the Goſpel, and ſweet tenders of Grace, Mercy, Truth and Love, when you are rolling and frying in the Eternal Flames of Divine Wrath; when your Laughter will be turned into horrible Weeping, Wailing, and gnaſhing of Teeth, *va vobis nunc ridetis, quoniam flebitis*; and your Sarcaſmick Taunts, into the Serpentine Bitings of the Infernal Worm that never dies; your Faith that opens not to the flowings of Eternal Love, and by the Eternal Spirit, ſo unites you to the myſtical Head, in the Myſtical Body; ſo that he that is Love and Grace, influence your whole Man; your Faith will end in Deſpair one day; your expected Glory into hidious Flames, with hidious Devils, who now diſdain obedience to Chriſt and his Word.

Your Enemy,

John Humphryes.

To the Evangelical and truly Believing Reader, made one by the Spirits union with the Head Christ, in his Mystical Body, made one in the Visible, by the Profession of that holy Faith, in Love and Obedience.

Dear Souls,

THe most High God, Father, Son, and Spirit, hath Loved you from Everlasting, *Jer.* 31. 3. and can't cease to Love you, no more than the Elemental Sun can desist to Illuminate the Universe, 'till time be swallowed up of Eternity, and the Son hath delivered up his Mediatoty Kingdom to the Father, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσι, and God become all in all; 'till which Period, the Sons of God groans, 2 *Cor.* 5. not to be uncloathed, but ἐπενδύσασθαι, cloathed upon, and delivered from the Bondage of remaining and indwelling Sin, *Rom.* 7. *Rom.* 8. 'till which they have given them the Ἀρραβῶνα τῦ πνεύματος, the earnest of the Spirit. What I have done here, is to manifest to you, what the Father hath done for me by his Son and my dearest Lord and Saviour.

—non minor est virtus, quam quærere parta tueri,
To Communicate that Love to others,
Freely given of God, so do Brothers.
—Hanc veniam petimusque damusque vicissim.

And

And what I shall tell thee in Secret, that publish on the House Tops: 'Tis part of the Essential Being of Saints Communion, to mutually impart those Treasuries to each, which flow so freely from the purchase of your Lords most precious Blood.

——ὡς τῆς γλαυκείας ἀνταλλαγῆς!

Your Lord hath changed his precious Robes of Righteousness for your filthy Garments, 2 *Cor.* 5. 21, 20. and shall not we freely communicate those Jewels of Golden Grace freely sent by the Spirits hand to each Elected Believing Saint. O! let Divine Love in its freest Streams, captivate our sole affections to him, as every Morning are the captive Shades willingly vanquished by the conquering Beams of the Glorious Sun. 'Tis weakness to contend with an overpowerful Aggressor, to enter the lists with him whose strength is irresistable. Darkness may withstand the Suns Rays, as we our Lords Love, when by the Spirit, through Faith, made the adequate object of the Souls aspect; ὁμοῖοι ὁμοίοις φίλοι· Love loves its like; but here is supernatural Love! Love loving that, that is most unlike it, and by that Love, turning it into its like, 2 *Cor.* 3. *ult.* which, let us admire, till swallowed up in it, and you and I be no more but Love, and in that,

Yours,

John Humphrey.

Paulus Redivivus,

OR,

Speculum Speculativum

'ΕΤΑΓΓΕΛΙΟΝ

OR,

The Goſpel and Covenant of Grace under both Adminiſtrations of the Old and New Teſtament, &c.

1. THe Soveraignty and Eſſential Righteouſneſs of God, who is (according to the Sacred Oracles and belief of the true Church in all ages) one being and Eſſence in three Perſons, or Unity in Trinity, and Trinity in Unity, obliges him, according to his own good will and pleaſure, to do what he will with his Creatures, and to diſpoſe of them to the advancement of his Juſtice or Mercy, as the Revelation of his will to the Sons of men inculcates abundantly, and thoſe that

he ſaves, to ſave them by what means and acts of grace it ſeems beſt unto him, which alſo he hath revealed in his Word, and from that Word by his Spirit, to the Souls of them he ſaves. Two acts of his Soveraign will and pleaſure we find Recorded, and two ſorts of Subjects; 1. An act of Juſtice, as a Soveraign Rector and Ruler of his Creatures extended and revealed, 1. Before the Fall to *Adam* and all his included off-ſpring, 2. After the Fall to fallen Mankind, as an act of vindictive Juſtice to the puniſhing Sin: The Subjects are, 1. thoſe left by his Soveraign pleaſure under vindictive Juſtice; 2. thoſe reſtored by his Soveraigne Mercy and Freedom. 2*dly*, An act of mercy 1. to the ſubjects of mercy, from his free good and voluntary will and pleaſure; 2. to the ſubjects of mercy in his extended long ſuffering, and prohibition of preſent merited wrath and indulgency of common and temporal good things. To the ſubjects of his Mercy, as to their Salvation, Redemption, Juſtification, Reconciliation, Sanctification, and final Glorification. Four Acts of Soveraign Grace have paſſed concerning them, between him and his Son Jeſus Chriſt, *&c.* the Second Perſon in the Trinity, and the Churches Saviour, Mediator, and

and Surety. And one act of theirs, not by themſelves as of themſelves, but the work of his, in order to their act in all this glorious Covenant of freeſt Grace, and *ad intra*, Unity in Trinity, acts and works, but *ad extra*, or to the outward Creation, Trinity in Unity operates what is before declared, theſe Scriptures plainly demonſtrate, *Gen.* 1. 2, 3. *Gen.* 1. 1. בראשית ברא אלהים את השמים ואת הארץ *Breſiit bara ælohiim eet haſſamaiim veet haarets*, in the beginning the Gods (ſo in the Hebrew) that is, Trinity in Unity, *ad extra*, or, to the outward Creation, as before, the Gods created: But as to the work of the Covenant, as touching ſinners Salvation, or, *ad intra*, there are three that bear witneſs in Heaven, 1 *Joh.* 5. 7. ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, *the Father, the Word, Joh.* 1. 1, 2, 3. *and the Holy Spirit*, and theſe three are one, one holy thing, or Subſtance, or Eſſence, or Beeing, or God, and here is Unity in Trinity as afore, *ad intra*, or to the Covenant of Salvation of Elected ſins; and ſo *Eph.* 1. 4. Καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ, 'Tis the Fathers act to chuſe them in Chriſt, and to order their Redemption, Juſtification, and Reconciliation, and Pardon Sin in and by him; ſee *Col.* 1. 14. ſee *Rom.* 3. 20, 21, 19,

22, 23, 24. see *Rom.* 5. 6, 7, 8, 9, 10. see *Col.* 1. 21, 22, 23. see *Col.* 2. 9, 10, 11, 12, 13, 14, 15. see *Heb.* 1. 1. 2, 3. see *Heb.* 9. 10, chapters, and 7 and 8 chapters. Then *Ephes.* 1. 13, 14, 15, 16. There is the peculiar work of the person of the Son to Redeem them Elected and Chosen from Eternity by the Father; And vers. 17, 18, 19, 20. There's the peculiar work of the Holy Ghost, to convince of Sin, Righteousness, and Judgment, *Jo.* 16. 9, 10, 11, 12. to enlighten the Soul to reveal the Gospel and Redemption of Christ to them from the Word and Promise, 2 *Pet.* 1. 3, 4, 5. and is the revealing evidence, *Rom.* 8. 16. and to work faith in them to receive it, *Joh.* 1. 12. to come to him, *Joh.* 37. to know it, 1 *Cor.* 2. 11, 12, 13. Thus the Trinity in Unity operates, or one God in three Persons. God hath shut up all Mankind for Sin and their Fall in *Adam* under the condemnation of the Law, *Rom.* 5. 18. *Gal.* 3. 22, 23. under the wrath of deserved Justice, *Isa.* 59. 1, 2, 3, 4. *Ezek.* 16. 1, 2, 3, 4, 5, 6, 7. the Elect he hath Redeemed by Christ, *Mat.* 9. 11, 12. *Joh.* 3. 16. yet *ipsa facto* they are under the Laws Curse, *Jo.* 3. *ult.* under angry Clouds, under the Bondage of Sin in the Prison-house, though the

mean time redeemed by Christ, who in their ſted hath ſuffered the Law and Penalty for them, wrote Righteouſneſs for them in his Perſon, yet are not Perſonally and particularly (though *ſemel* and *ſimul*, Redeemed and Juſtified as one Elect lump in their Head & Surety *Chriſt*, 1 *Cor.* 15. 17. 1 *Tim.* 3. *ult.* freed and let out of the Priſon, till the Holy Ghoſt came in both Father and Sons Name, *Jo.* 15. 16, and chap. 14. and fetch them out, *Iſa.* 42. 7, 8, 6. *Zac.* 9. 11. *Rom.* 8. 1. By conviction of their ſtate. 2. By giving them faith, and in it the whole Image of Chriſt, *Tit.* 3. 5. and ſo then are they free indeed, and the grace of God in Chriſt applied to them, yet the work of the Third Perſon the Spirit ceaſes not till they are riſen from the Dead in their Bodies, *Phil.* 3. *ult.* *Rom.* 8. 10, 11, 20, 15, 16, 26, 29, 30, 32, 33. 2 *Cor.* 5. 5. *Iſa.* 26. 12. *All our works thou haſt wrought* [illegible] *for us* in Chriſts Perſon, and by the Spirit applied and revealed them in us. And verſ. 19. is the laſt work; and verſ. 18. till then he will ſecure them in all difficulties. But more particularly following.

1. I premiſe that the Covenant in Innocency, which was formerly with *Adam* and his included, to give Life and Glory to them, if

they kept the Law inviolably and perfectly, which materially was the Ten Commandments in the ſpiritual depth and hight of them: This Covenant broken, was never after eſtabliſhed with man, but actually undertaken for the Elect by Chriſt their Mediator, the Government of it lay then on his Shoulders, *Iſa.* 9. 6. *Pſal.* 89. 3. 19, 20, 21, 22, 24, 28. *Zac.* 6. 13. *Pſal.* 80. 17, 18.

2. Premiſe all the dealings of God with his Elect from the Fall, *Gen.* 3. 16, 17. to Mount *Sinai*, was in a purer Covenant of Grace, as to promiſes, only the Mediator of that Covenant was vailed and his ſufferings for them, under ſeveral types and ſacrifices, which were ſhadows of Grace; as *Gal.* 3. 17. *Heb.* 9. *Gen.* 12. 15, 17. chapters.

3. Premiſe that when the Law was given at *Sinai*, and the Ceremonies and Sacrifices augmented, that was no Covenant of works, or pure unveiled Covenant of Grace, nor a Covenant of Works and Grace mixt, as ſome ſay, but wholly and purely a typical vailed Covenant of Grace, *Jer.* 31. 32, 33. and *Heb.* 8. the Prophets and Apoſtles oppoſe the unvailed Covenant of Grace ſince Chriſts coming in the Fleſh, to that Covenant of Grace that was

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for ſum and ſubſtance the ſame, but vailed o're till the time of Reformation, *Heb.* 7. and 8. chapters. Sometimes the Apoſtle oppoſes not the Adminiſtrations of Grace under the two Teſtaments, which were but one Covenant of Grace, the Old Teſtament vailed, and the New unvailed; but ſometimes, as *Gal.* 4. he oppoſes the Goſpel or Covenant of Grace unvailed of the New Teſtament, to the falſe acceptation of that at *Sinai* by the *Jews*, for a Covenant of works which was never intended of God: and ſometimes he oppoſes the Goſpel or Grace to the Law, either as falſly taken in it's ends by the *Jews*, or as a ſuppoſed Covenant of works for Juſtification, by them taken; or as it was a vailed ſhadowiſh Covenant, or temporary conditional Covenant, or as a Schoolmaſter till Chriſt, but as a Moral rule of obedience to Believers, or as the Law of Love in Chriſt, and Adminiſtred by the Spirit, 2 *Cor.* 3. as a Rule without, or an effective principle of love within, is, nor never was, or will be repealed, but eſtabliſhed to all Eternity in Chriſt for the Elects Juſtification in the Believing Saints as a principle of love for their obedience in Spirit to Chriſt, and as a light to convince of ſin before faith in Chriſts and the Spirits hand, till all the Elect are called. Theſe

These things premiſed, the ſubjects of glory and Salvation are Redeemed, Reconciled, Juſtified, and ſo ſaved; ſanctified and glorified ſhall be finally in Eternity; but all this is effected by ſeveral acts of Grace for them, between God and Chriſt, and the work of God and Chriſt by the Spirit in them, as the application of the acts of Grace for them, in and to them.

1. As theſe acts are between the Father and Chriſt, as perſonally and individually conſidered, ſo it is the formal ground of the Covenant of the Mediator; as *Iſa.* 59. 2. *Pſal.* 110. *Heb.* 10. *Pſal.* 40.

2. As they relate to the Elect in Chriſt, or given to Chriſt, or to them myſtically aſſumed by Chriſt, or God in Chriſt in the Aſſumption of the individual Humanity, whether vertually or actually, its the formal cauſe of the Covenant of Grace, and is materially revealed in the Scriptures or word of Faith and Revelation; but when it is effectually applied to the Elect, muſt be revealed to their Souls from the Word by the Spirit, *John* 16. 14. 1 *Cor.* 2. 11. 12.

1. Act of Grace for the Elect between the Father and Son, is their mutual donation, viz. the giving Chriſt to them, and them to Chriſt,

and

and the ſubſtituting Chriſt in their room and ſted, and them in Chriſts room and ſted. This the Revelation demonſtrates plainly, as 1 *John* 17.2,3. God gave Chriſt power over all fleſh of the Elect, that he ſhould aſſume their nature, fleſh, and in it, ſave, redeem, reconcile, juſtify, as many as the Father gave him. 2*dly*, *John* 10.26,27,28,29. they that ſhall be ſaved, they ſhall believe on him, they ſhall not finally fall, becauſe given to him by God. 3*dly*, *Job* 37. and 44. All that the Father gave him ſhall believe. *Object.* when did the Father give them to Chriſt? *Anſ.* when he gave Chriſt to them, *Joh.* 3.16. *Object.* but when? *Anſw.* before the World was, 2 *Tim.* 1.9,10. *Titus* 1.1,2. and he promiſed Salvation to Chriſt their head, before the World was, or they had a Being: Chriſt was a head, and a head of the Church from Eternity, *Col.* 1.14,15,16,17,18,19, 20,21,22. *Heb.* 1.2,3. and *Iſa.* 42.1,2, 3,4,5,6,7, He was given ſo to be, and then were they given to him as a Body, a head cannot be without a body.

2. Act of Grace by God in and with Chriſt for the Elect, is Tranſaction, *Iſa.* 53.6. He lays on Chriſt the ſins of the Sheep the Elect, not againſt Chriſts will or forcibly, but freely,

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he yielding himself, *volenti non fit injuria*; *Heb.* 10. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. compared with *Psal.* 40. 10, 11, 12, 13. and 1 *Pet.* 2. 24. 25. what is more plain? the Lord hath laid upon him the Iniquity of all the Sheep, not the Iniquity of one Dog or Woolf, Bear or Lyon. Mark it, 1. Virtually, he did it by way of obligation or entring into Bond as the Elects surety, 1. Secret, between God and him, *Prov.* 8. And secondly, manifested to man in a promise when fallen and miserable, *Gen.* 3. 16. 2*dly*, By way of Execution, *Isa.* 53. 11. when he made his Soul an offering for Sin, *Phil.* 2. put him actually into the form of a Servant, הפגיע את עון Then he made to meet all the Elects sins, from first to last, on him, *simul & semel*, at once and together. 3*dly*, By way of Application, he lays sins on Christ, 1. Secret, he applies this grace to the Elect in the Womb at their first being, before they knew it, so he did to *Jacob*, and to all the Elect, *Rom.* 9. 11, 13. and *Gal.* 1, 15, 16. 2*dly*, Its applied by faith, Gods work in them, but their act, whereby the Spirit, *ipso facto*, brings them out of the Prison-house from the Laws condemnation, wrath and bondage, and law of sin, *Rom.* 7. *Isa.* 42. 7, 8, 6. *Isa.* 61. 1, 2, 3. *Luk.* 4. 18, 19.

19. into the Royal Preſence, and cloaths them by Faith with the Weding Garment of Chriſts Righteouſneſs, and by the Spirit unites them to the Myſtical Body, under the Head Chriſt, where they live and partake of his Influence ſpiritually.

The Father laid on Chriſt the puniſhment and the guilt of the ſins of the Elect, and the Papiſts by the Mouth of Cardinal *Bellarmine*, acknowledges as much, but that the Father laid the fault or *culpa*, and the filth of ſin on him, they deny, and ſo do ſome of ours, which notwithſtanding is a truth as ſplendent as written with a Sun-beam, and ſhall remain in the Marble Tables of the Faith of Gods Elect, when the Vail is Rent, and *Sions* Daughters ſhall return, *Iſa.* 35. into *Sion* with Songs of Deliverance. For firſt, if Chriſt did not bear away the filth and fault of their ſins, how ſhall it be done away? you it may be will ſay, by the Spirit in your Sanctification. I *Anſw.* That no ſpot of Sin ſhall enter into his pure Kingdom, neither can he behold it, *Hab.* 1. 13. nor can he love his children that have any ſpot in them untaken away by Chriſt, and your ſanctification or the Spirits work inherent in you, is but in part, *Ergo*, your filth is but in

part

part done away, who ſhall do away the reſt? Chriſt is as well our ſanctification before God, as our juſtification, as *Heb.* 10. 4. 6. 10, 11. *Heb.* 13. 11, 12. his Blood did not only ſatisfie for them, but made them holy. God did tranſact the filth of their ſins as well as guilt on him, whereby his Holineſs is imputed to them as well as his Righteouſneſs, *Zech.* 3. נרים צואים ויהושע הוה לבוש 3. 4. *& Jehoſuah*, that is in the figure or type *Joſhua* the Prieſt, but in the Antitype Jeſus the Son of God was cloathed with filthy garments, *ſordidis vestibus*, with ſtinking garments, that is, with the filth of our ſins, as well as guilt; yea, the filth of our Righteouſneſs ſtinks, *Iſa.* 64. 6. נלנו וכבנד ערים כל צדקתינו ונהי כטמא *& ſuimus immundus ut nos omnes, & ut vestimentum centonum omnes juſtitiæ noſtræ*, we are all unclean, and beſide that, all our Righteouſneſs is as a filthy garment, and menſtruous cloth that ſtinks; ſo the filth of both our ſins and righteouſneſs was laid on him for us, if we be his Elect, from before the foundation of the world. 2*dly*, *Iſa.* 53. 6, 11. The Lord laid iniquity, or as in the *Heb.* יהוה הפגיע בו את עון *Dominus fecit occurrere*, hath made to meet on Chriſt all our Iniquities, and the particle בו

is not only Gramatical, and denotes *casus accusandi*, but mystical, as being made up of the first and last letters in the Alphabet, according to that in *Rev.* 22. *I am* α and ω, or Α and Ω the first and the last; so that all the Elects sins past, to come, and present, were laid on him at once.

Now, if this be so, that he hath laid sin it self on Christ, and bid his Ministers publish it to the broken fainting Souls, and if the fault and filth as well as the guilt, be not laid on him, and so done out of Gods sight for us, as to our justification and sanctification before God by Christ; then God mocks us, (*quod animus abhorret*) when he tells us Iniquity is laid on Christ, and yet the worst part of it, *viz.* the fault and filth remains still on us; besides, what shall a wounded sinner do? when both guilt and filth like a forked Arrow, with more than *Herculean* violence, pierce the driven and tender Soul, whether shall it fly for Peace, to Christs Blood that's perfect, or to it's inherent sanctification that is imperfect. Now, if God be imperfect, then he might accept our imperfect works, but being altogether perfection, he will accept nothing that thou brings to him but that which was offered on the Cross at *Jerusalem*.

But

But ſome Object and ſay, we find the filth of Sin in us.

I Anſwer, ſin is not transfuſed into Chriſt from the Elect, but laid on him by an act of Grace, *Pſal.* 30. 12. *Heb.* 10. 4, 5, 6. compar'd: Chriſt there owns all our ſins, that is, faults, guilt, filth, and puniſhment to be his; what an abſurdity is this? we are freed from ſin by Chriſt, but yet we are filthy; *Then let him that is filthy be filthy ſtill*, *Rev.* 22. *Micah* 7. 18. The pardon of our ſins is grounded on the tranſaction of it on Chriſt, and not any thing in us; for to paſs by Sin, is to pardon ſin, and to lay it on Chriſt, whom he made ſtrong for himſelf, *Pſal.* 80. and 89, and 85. is to pardon ſin *Evangelically*, though not *Socinianly*, *Arminianly*, and *Papiſtically*.

Object. But God ſees the fault and filth on us, and we ſee it, and he ſees much more.

Anſw. As we are creatures in the fallen ſtate of Nature, he ſets it on us, and as we are convinced by the Spirit, *Joh.* 16. we ſee it and feel it on our ſelves, but as we are Elect, he ſees it by his own act of Grace laid on Chriſt, and as we are Believers, we ſee it ſo to.

Object. This Doctrine will make men ſin, and glory in their filth.

I *Anſw.* It may be it may the Reprobates and Hypocrites, but not the Elect; thoſe that have Elected good hearts, the ſeed of this Goſpel, *Mat.* 13. inſeminated, will cauſe much Fruit, as Faith, Love, Obedience, to glorifie before men this Covenant of Grace, but in the High-way, and Thorny-way, and Stony-way, *viz.* the Hypocrites and Reprobates, whereby the Spirit does not unite the Soul to Chriſt, there may be the notional knowledge, but no fruit of Love and Obedience.

2*dly*, I *Anſwer*, Saints themſelves (if ſufficiently humbled) in themſelves, till the Redemption of their Body, *Rom.*8. are inherently, not only filthy in their Sins, but in their Righteouſneſs, *Iſa.*64.6. 1 *Cor.*1.30. So that *Chriſt* alone is all to us, *Heb.*10.4,5,6,10,14. and *Heb.* 13. 11, 12. as to God and a good conſcience. See *Calvin* on 1 *Cor.*1.30. Now between theſe two acts of Application of the grace of God in Chriſt to the Elect ſinner, comes in the Seal and outward ſign of this grace and gracious covenant of grace, to one ſort of the Elect ſubjects, *viz.* the Infant ſeed of Believers, and ſo their Baptiſm externally Seals the imputation and application of Chriſts Righteouſneſs and Merits by God to the Elect Infant, in which

which God loves it, as he loved *Jacob* in the Womb, as ſoon as he was conceived by *Rebecca*, *Rom.* 9. for out of Chriſts Righteouſneſs God loves not, and Gods decree and act of giving of *Chriſt*, is *ſimul & ſemel* connatural and at once; for as in no moment of Nature, God did Reprobate before the foreſight of ſin, ſo in no moment of Nature did God Elect before the fore-ſight of *Chriſts* Righteouſneſs, 1 *Pet.* 1. 1, 2, 3. 2 *Tim.* 1. 9, 10. So that not Reprobation, but ſin is the cauſe of Damnation, and the act of preterition and rejection comes in between the cauſe and end; ſo not the act of Election is the cauſe of Salvation, but *Chriſts* Righteouſneſs and Merits given and applied together, with Gods eternal Love of giving *Chriſt*, and the act of choice comes in between, for he choſe them in *Chriſt*, *Epheſ.* 1. 4, 5, 6 and ſo rejected the other out of *Chriſt* becauſe not given to them, *Rom.* 8. 30, 31, 32, 33. The ſumme of the Miſtery is this, for all and every part of grace is a vaſt miſtery; And here is a chain of Miſteries, and the firſt end is tied to Gods heart, the other end to his glory, and the middle part by the Spirits application, touches the hearts of the Elect called, when called. The whole is, 1. The Plot and deſign.

2. The

2. The contrivance of it. 3. The way of acting it. 4. The effecting and uſe of it. The Plot was to ſave ſo many poor ſinners given to Chriſt that lay in the bottom of Hell by their fall in *Adam*, under the Laws condemnation, Gods wrath, and Sins Law, reign and power, and though redeemed by Chriſt, yet are not delivered out of Priſon till the Holy Ghoſt come with a commiſſion from the Father and Son to fetch them out, *Iſa.* 42. 1, 2, 3, 4, 5, 6, 7. *Zach.* 9. 11, 11. *Joh.* 3. and the three laſt verſes: They are not actually, and particularly, and perſonally acquitted by the giving Chriſt, when that act paſſed, or the tranſaction of ſins on Chriſt: when thoſe acts paſſed (only in Chriſt their ſurety they are freed) but in themſelves not freed till the Holy Ghoſt be ſent, *Gal.* 4. 6. *Epheſ.* 2. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. and *Col.* 2. 9, 10, 11, 12, 13, 14, 15. ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε σὺν τῷ Κριστῷ. And when we were dead in ſins in Gods ſight, and in *Adam*, and after our being in our ſelves, then, when Chriſt was given and ſin tranſacted, as by the immanent acts of God (for all theſe acts of donation, tranſaction, operation of Righteouſneſs in Chriſts Perſon, and imputation of the ſame by ſecret application; all theſe are immanent acts, *&c.* in God, and

yet have influence to the Elect ſinner as far as deſigned; but the manifeſt act of Faith by them (though the work be the Spirits ſecret in them) is tranſient, and then is all this grace paſſed o're by the Spirit, and applied to them) they live in Chriſt their head and ſurety; but yet as to themſelves, and in particular, are his dead body till called by the Spirit, *Iſa.* 26. 19. *Hoſ.* 6. 1, 2. Then the contrivance was, that the ſame Nature which ſinned ſhould ſave, *Act.* 13. 36, 37, 38. And that the manifeſtation of God ſhould not be until the time of the ſin and miſery of the poor creature, *Rom.* 6. 17. *Rom.* 8. 20. and that the Riches of Love might be ſhown, wiſdom contrived, that God himſelf in another form ſhould act out all our Salvation. Thus God comes to be manifeſted in fleſh, and calls himſelf Chriſt, takes up our Nature, and joyns it to his God-head, to be one Perſon, and in that act of Perſonal Union, he not only aſſumes the individual Humanity of the Son of *Mary*, but in it myſtically all the Elect as given Sons and Daughters from Eternity, *Joh.* 17. and in that Perſon the Humanity dies, and in it are myſtically all the Elect uncalled, his myſtical dead body, *Iſa.* 26. 19. 1 *Cor.* 15. 17, 24. and ſo riſes again, and in it are myſtically his living Body, and by virtue of his

Life and Righteouſneſs, they come to be called and quickned, and by the ſame Spirit flowing into them, comes to be added to his myſtical Living Body, *Rom.* 10. 10. and of the inviſible Church Catholick, and ſo to confeſs that Faith with the Mouth, and then are of the viſible Church Catholick, and being joyned to any number of profeſſed Believers for building up in Chriſt, and ſpiritual edification, *Epheſ.* 2. *ult.* and mutual comfort in their duties to Chriſt, according to the Goſpel, ſo are of a particular Congregational Church; ſo that the whole work of Salvation is acted by God himſelf in ſeveral manifeſtations in the Perſon of Chriſt, as to Redemption, Reconciliation, Juſtification, and that in ſeveral acts and habits: then in us by the Spirit, as to application and manifeſtation, and that in ſeveral conditions, but ſtill its God in Chriſt Redeeming us in the Head, in the Members applying and manifeſting. God comes down from Heaven, and acts out his Love to us in various forms, and divers conſiderations, and as he goes along, gathers us into it that are given to Chriſt, *Epheſ.* 1. 7, 8, 9, 10, 11, 12. and at laſt goes up again into Glory and takes them along with him; he comes in Chriſt to diſcover this Love, and then

at laſt enwraps his, all up into Chriſt, and ſo into his own fulneſs for evermore. So that Mans Salvation is, according to this Scheam,

1. *Ordained, Decreed*	1. *By God*	1. *In Heaven.*
2. *Promiſed,* Tit. 1 1. 2.	2. *By the Word*	2. *In Scripture.*
3. *Merited*	3. *By Chriſt Jeſus*	3. *In Mans Nature.*
4. *Sealed*	4. *By two Sacraments*	4 *In the Viſible Church.*
5. *Received*	5. *By Faith*	5. *In the Heart.*
6. *Confeſſed*	6. *By the Mouth*	6. *In Martyrdome.*
7. *Teſtified*	7. *By Works*	7. *In the courſe of our life and* (*Regeneration.*

That the Baptiſm of the Infants of Believers doth very well agree with the Inſtitution of Chriſt, and the nature of the Sign, and objections of the *Anabaptiſts* anſwered briefly. I ſaid before, that this ordinance comes in between the two acts of the ſecret application in the womb, and the application manifeſt by faith when wrote in the Soul by the Holy Ghoſt; ſo as Circumciſion did ſign this grace in the adminiſtration of grace under the old Teſtament, ſo doth our Baptiſm now under the adminiſtration of grace under the New Teſtament, only with theſe two differences, that Chriſts actual diſcharge of ſinners, and ſatisfaction of them to Divine Juſtice, was then to come, but is now finiſhed, according to *Dan.* 9. 24. *Heb.* 9. 1. 2. 10. ſo that then cutting figure

figured out Christs Death for the Elect Infant to be, so washing with waters, that by his Blood they are cleansed, 1 *Joh.* 1. 9. by his Death past; for to the rejected Infants, that as well as this was but a blank as to the mystical union, only it signified them to be under the visible Catholick Church into which they were Baptized or Circumcised as Members of Right upon their Fathers faith, *Rom.* 11. till they by final refusing Christ, cast themselves out, or by actual believing confirmed themselves in it as actual Members, as *Gal.* 3. 26. 1 *Cor.* 12 13. The second difference is, that the manner and matter of the Sign is changed but not the Subjects: the matter and manner from Cutting and Circumcising, to Baptising and Washing, this is by Commission, *Matthew* the last, and *Mark* the last, but the Subjects are not altered, for they were once commanded to receive the Sign of Gods Covenant of Grace, *Gen.* 17. in their flesh, *Rom.* 15. 8. which Christ was the Minister of, and was the Sign and Seal of the Righteousness of Faith, *Rom.* 4. therefore of Christs Righteousness imputed to them, and of the Covenant of Grace, not of the Temporal Covenant to *Israel*, of that, Circumcision was no sign, because it was long be-

fore that Temporal Covenant was in being: nor did God ever command that as to the Subjects, the Infant-ſeed, the ſign ſhould not be continued, as well as to the adult Believers at firſt. Therefore I reaſon thus, in *Barbara* the Sign and Seal of the Covenant of Grace was once commanded to be put on all Infants of believing Parents; but as Circumciſion then, ſo Baptiſm now, is the Sign and Seal of the ſame Covenant of Grace; therefore as Circumciſion then was to *Abraham* and his Infant-ſeed, the Sign of that Covenant of Grace, ſo is Baptiſm now to Believers and their Infant-ſeed. The major or firſt Propoſition is Univerſal. The minor or ſecond Propoſition Affirmative, and the concluſion free, therefore in *Barbara*, Thus in *ordine*.

1. Major Propoſition,

Bar--- all Infants of Believers by command of Chriſt, received the Sign and Seal of the Covenant of Grace.

2. Minor Propoſition.

Ba--- But Circumciſion then, and Baptiſm now is the Sign and Seal of the ſame Covenant of Grace.

3. Conclu-

3. Concluſion.

Ra---- Therefore as Circumciſion then, ſo Baptiſm now is by Chriſt commanded to be put on the Infant-ſeed of Believers.

Which was to be demonſtrated. Now, if I prove the two former Propoſitions, the Concluſion muſt be granted, which I do thus, The firſt Propoſition I prove out of *Gen.* 17. and *Rom.* 15.8. *Jehovah* commanded Circumciſion to be put on *Abrahams* ſeed; that this *Jehovah* is Chriſt, *Rev.* 1. him that is, that was, and that is to come, that is *Je-ho-vah* in *Hebrew*; and expreſly in *Rom.* 15. *Chriſt* is ſaid to be the Miniſter of it, which proves that it was Chriſts command, and alſo proves the ſecond Propoſition, that it was a Seal of the Covenant of Grace; and *Rom.* 4. 11. the Apoſtles call it ſo, and *Peter* in 1 *Pet.* 3. 21. calls it a Figure or Sign, and that of Grace, as ſignifying what Chriſt did for his in his Death and Reſurrection. So then the concluſion muſt be granted, That *Chriſt* hath commanded Baptiſm to be the Sign and Seal of that ſame Covenant, to be infixed on the Infant-ſeed of Believers.

Object. But where did Chriſt command it? I *Anſwer*, in *Gen.* 17. *Object.* But that is expired and out. I *Anſw.* It is not Repealed as

to the Subjects (Infants) if it be, ſhew where it is Repealed, and I ſhall be ſatisfied for ever? Shew, I ſay, where *Chriſt* commanded that they ſhould not be Baptiſed, as they were Circumciſed then. *Ob.* There is no command in the New Teſtament. I *Anſ.* You beg the queſtion *gratis dictum*, there is no need of a command in the New Teſtament, for the firſt command in *Gen.* 17. was by *Chriſt*, who is *Jehovah*, *Rev.* 1. and was never Repealed as to the Subjects, and it were needleſs to repeat a command in force. *Object.* But in the New Teſtament ſtill Believers are Baptized and none elſe. *Anſw.* Prove that none elſe were; we ſay that whole Houſes were, it is your part to prove point blank that no Infants were in thoſe Houſes, or that there were Infants and not Baptized; prove it from the word and I am ſatisfied. 2dly, I *Anſ.* *Abraham* was circumciſed himſelf before *Iſaac* his Son, yet *Iſaac* too in his Infancy. And Baptiſm was not typified out by circumciſion, but came in the room of it, as the Supper in the room of the Paſchal Lamb, as is clear *Col.* 2. *verſ.* 11. there is circumciſion in the ſubſtance of it, and *verſ.* 12. Baptiſm following circumciſion, and then faith, as if they might object, why, circumciſion is

taken

taken away, and what Seal have we now? Then ſaith *Paul*, *You that Believe have the ſubſtance of Circumciſion*, that's *Chriſts* Blood for your Ranſome; and moreover, you have in the room of that Sign under that Adminiſtration of Grace, now Baptiſm, as come in the room of it. 3dly, I *Anſw.* That when Believers came firſt out of Heatheniſm and embraſed the Faith, as *Abraham* did, they were Baptized; ſo *Paul Acts 9.* and others, and this hinders not, but makes way for their Infants to come under the ſign after them, as *Abrahams* did; for they are the Branches of the Root, that is, of the Parent, in the viſible Church, as the Elect are the branches of Chriſt, the root in the Myſtical Church, *Rom. 11. 6.* for the Apoſtle here ſpeaks of Chriſt the Root, and the Elect his Branches myſtically, and viſibly of *Abraham* the Root, and the viſible Church as the Branches; and ſo of the Gentiles, the believing Parents as the Root, and their Children the branches.

1. Baptiſm Seals and Signs an Inviſible Grace, that is, the ſecret application of God till Faith, and when Faith comes, then Baptiſm ſerves as a confirmation of it; Therefore were they Diſciples, and ſo are the Infants,

Acts 15.

Acts 15. as the branches of their believing Fathers, the Root, 1 *Cor.* 15. Baptised *vers.* 29. οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, *for the Dead*, that is, as their custom was over the Dead Tombs, to shew to their Faith the certainty of their Resurrection, and so for our Repentance upon daily slips, till Faith be to be no more.

2*dly*, Baptism Seals what God hath given in Christ to the Elect, till he make it good by Faith, and then their Baptism is not void while Faith lasts, and Repentance is needful, *Ephes.* 5. 25. 27. *Christs* Redemption and washing the *Church*, is applied by God to them in the womb secretly, and Baptism Seals and Signs it till all the Promises towards them be finished, and they glorified.

3*dly*, Baptism fixes the Subjects into the visible Church, in which their Parents and Roots are before by Faith, Profession, and Obedience, as the spiritual Baptism doth the mystical Members into the mystical body, or invisible *Catholick Church*.

4*ly*, Therefore Water-baptism doth not bound a particular *Church*, nor the mystical invisible *Church*, but the visible *Catholick*, of which the professing Parent is a Member.

Object.

Object. But it is not grounded on the Institution of *Christ*, (say they) but by the perverseness and boldness of men, kept in use, and so they dare to call it Popish Idolatry, and an Idol, for which they must render an account, for calling Gods Ordinance a Popish Idol in due time, let them profess what they will; let us know that the signs of Grace consist not only in the outward ceremonies, but chiefly hangeth on the Promises and spiritual mysteries; for figuring of which, the Lord ordained the ceremonies and outward signs: Now, as to the Mysteries, whatever circumcision signified, Baptism doth now; as the cleansing, washing, and forgiveness of sins, application of *Christs* Righteousness, Mortification, Sanctification, newness of Life, and Regeneration, and to testifie our Profession before the World; these do baptism signifie to Gods Elect effectually, and to all others ineffectually; and so it did to the *Jews* in their time under circumcision.

And as the external sign is not to be contemned without wickedness, and contemning of Gods counsel, so not to be rested in alone without the greatest Hypocrisie: So that the use of circumcision under the Old Testament, as to the things signified, was the same as by

baptism

baptiſm under the New Teſtament; for as the unvailed covenant of Grace, *Heb.* 8. and *Jer.* 31. came in place of the ſhadowiſh and vailed Covenant of Grace; ſo the ſign of Baptiſm comes in place of the ſign of Circumciſion; ſo Circumciſion ſigned the Promiſe of the Covenant of Grace, that he ſhould be to him and his ſeed Aged, *Gen.* 17 10. *Acts* 2.38,39 40. ſo promiſes he to be to all believers and their ſeed; for the Covenant hath two Faces, one inward and ſpiritual, wherein all the Elect are in Chriſt, either as his dead body, tho living in the head Chriſt till their call, and then are in his living body, and ſo are branches of *Chriſt* their Root, *Rom.* 9. and 11. chapters. And ſecondly, an outward face or external, wherein all that profeſs this Faith, and teſtifie it by obedience to *Chriſts* will, they are in the outward covenant, and catholick viſible Church, and all the off-ſpring are as branches of the Root, the Parents, and beloved for the Fathers ſake, *Rom.* 11. 28. ſo the Apoſtle, *Epheſ.* 2. 12. ſhews the *Epheſians* from what deſtruction the Lord had delivered them, gathering, that they had not been admitted into the covenant of Circumciſion, that they were without Chriſt and God in the World, ſtrangers to the teſta-

ments

ments of Promiſe; all which things the covenant it ſelf contained, together with eternal life, *Mat.* 22. 32. *Luk.* 20. 28. but the firſt acceſs to God, the firſt entry into Immortal life, is the forgiveneſs of ſins, whereupon is gathered, that this forgiveneſs anſwers to the promiſe of Baptiſm, concerning our cleanſing, and the Lord takes covenant of *Abraham*, that he ſhould walk before him in pureneſs and innocency of heart, which belongs to Mortification and Regeneration. Now all this was ſignified by circumciſion, and now by Baptiſm, ſo that there is no difference in the inward myſtery, wherein the whole force of the Sacrament lies; the difference lies in the outward Ceremony, which is the ſmalleſt part, ſo the *Jews* by it ſignified, that they were choſen of God to be his Houſhold and Church, and that they yielded to God to be his; ſo by Baptiſm, we enter into the profeſſion of God, that we may be his People; ſo that Baptiſm is in the room of Circumciſion. 2dly, Again Gentile Infants of believers, being partakers of the ſpiritual Grace, may not be denied the outward ſign of Baptiſm more than the *Jewiſh* were in Circumciſion; they that queſtion it, dote and play the fool; for God pronounces expreſly

that

that the circumciſion of an Infant, ſhould be inſtead of a Seal, to Seal the Promiſe of the Covenant, *Gen.* 17. and that the covenant of Grace; but if the covenant remain unbroken and ſtedfaſt, then it doth at this day no leſs belong to the children of Chriſtians, then under the Old Teſtament to the *Jewiſh* children; and if they be partakers of the thing ſignified, why ſhall they be debarred from the Sign? and if they have the Truth, why ſhould they be put back from the Figure? for the outward ſign cleaves faſt together with the word in the Sacrament, ſo that they cannot be plucked aſunder, yet if they be ſevered, which ſhall we eſteem of more value? and if the word of Baptiſm extend to Infants, why ſhall the Sign that hangeth on it, be debarred from them? and as the *Jews* and their Seed entred into this Covenant on a certain day, *viz.* the 8th day, which 8th day was indeed our firſt day of the week, on which Chriſt roſe again for our Juſtification; and therefore it is ſeemly to enter into Baptiſm on that day, tho we be not tied now to a certain day; and *Mat.* 19. 13, 14. *Chriſt* receives little children, and declares, that to ſuch, that is, the very ſame, belongs the Kingdom of Heaven; for βρεφη and παιδια ſignifie Infants.

I pray, what Kingdom of God belongs to them? Is it that of *Glory*? then if they have *Glory*, much more the outward ſign: Is it that of *Grace*? then much more the Figure belongs to them: Is it the means of *Grace*? then much more the external ſign of the Sacrament: Is it the viſible catholick profeſſing Church, as the viſible Kingdom of Chriſt, in oppoſition to the Heathenith Kingdom of the Devil? then ought they (if it belongs to them) to enter into it by the external ſign of Baptiſm. 3dly, 1 *Cor.* 7. 14. with *Gen.* 17. 12. 13, 14. compared; the children of Chriſtian Parents are a holy Seed, as *Abrahams* were, *Mal.* 2. as neceſſarily the one bound to be Baptiſed, as the other Circumciſed: If one Parent be a profeſſed Believer, the Seed is holy, and the unbelieving Wife is ſanctified to him; how ſo? can ſhe that believes not be ſanctified? how can that be? that ſhe that is not juſtified, can be ſanctified; therefore it is not of ſpiritual ſanctification, but of viſible ſanctification, as being ſo to the believing Husband in the outward face of the Covenant and viſible Catholick Church; and this ſanctification ariſes from the Headſhip that he hath over his Family, as to the keeping his houſe externally holy; as *Acts* 16. ſo the unbelieving

believing Husband is ſo ſanctified to the believing Wife, ſo that the Children are viſible branches and members, of right, in the viſible Catholick Church; ſo the children cannot be holy in the inviſible myſtical body of *Chriſt*; who can ſee that? ſuch holineſs comes from *Chriſt* by the Spirit; but this is a holineſs derived from the believing Parent or Root, *ergo*, this holineſs is in the external face of the covenant, or by being in the viſible *Catholick Church* a child of a profeſſed Believer, in the viſible Kingdom of *Chriſt*; It cannot be a holineſs oppoſite to Baſtards; for if the unbelieving did depart, the children begotten in Matrimony, cannot be Baſtards: Therefore Mr. *Tombs* his Argument to that purpoſe is abſurd, and fully anſwered by Mr. *Siddenham*, which book of his was never replied unto by any yet as I know of. 4thly, And though it is not expreſly mentioned in Scripture, what Infants were Baptiſed by the Apoſtles, yet they are reported to have baptiſed Families, and we have no reaſon to think that the children in ſuch Families were not baptiſed; all Writers make Infant-baptiſm as old as the Apoſtles, *Acts* 16. 15, 26. *Mat.* 18. and children, (the Infants) are expreſly ſaid by *Chriſt* to believe,

whether

whether actually, or by virtue of the Parent, the Root, as in the visible Church, I leave to the determination of them. 5thly, There are great fruits that flow to their believing Parents, and to their children baptised, which we may call Priviledges. 1. It confirms the Promise to the Godly Parent, that it is ratified to him and his Seed where Faith is in the Promise. 2. It overspreads Godly hearts with singular gladness. 3. They are moved to love again their most heavenly Father, whom they see to have a care of them and their Seed also. 4. The children receive commodities to be engrafted into the body of the Visible Church, which, though it is not to be boasted of, and rested in, without the Spirit, as the carnal *Jews* did; which made the Apostle, *Rom.* 9. so to chide them, as to tell them, that the promise of blessing will at last rest on the Spiritual seed, not the carnal, as in *Isaac*, yet it is a priviledge not to be slighted, to be a Member of Right in the Visible Church, and so he proves it, *Rom.* 9. beginning, and *Rom.* 3. beginning. 5. When they be grown up to Age, they be stirred up hereby, as by a further motive to earnestly believe in, and worship God, into whose Covenant they have been Adopted in their Infancy

before they could know him. 6. Hereby Parents are ſtirred up that believe, to teach, inſtruct, and correct their children betimes, and to chaſe out that bundle of Iniquity that is bound up in them, *Prov.* 22. 6, 15. and *Prov.* 23. 13, 14, 15. and *Gen.* 18. 19. and 1 *Sam.* 1. and 2. chapters. *Eli* and his Sons were deſtroyed, becauſe he did not correct them betimes, but ſlighly chid them: wicked Parents think that when their children come to age and ſtrength of reaſon, they will be better; but do not conſider that reaſon and all within man is ſinfully ſinful, or as it increaſes, will be more vile and ſtubburn: neither will they obey when grown up, if not when young; for all obedience in them, muſt be either by the Law and Correction, or by Grace, and the laſt is promiſed upon the Parents uſing the means of correction; for want of this, whole droves run to Hell, and Families be ruined, Wives uncivilly diſobedient, and Husbands vily debauched. Laſtly, they that Believe, and neglect the Lords Covenant ſign on their Children, are curſed of God, *Gen.* 17. 14. and though as then, the Child is not cut off preſently by Death, yet ſome other ways will it be curſed, here or hereafter, except they be myſtically in

Covenant,

Covenant, and the Parents neglect ſurely puniſhed with Error, Hereſie, Impenitency, or ſome other Curſe.

6. They object that Circumciſion ſealed not the Covenant of Grace, but ſome other temporal Covenant that the *Jews* were under. 2. That *Abrahams* carnal ſeed have no ſpiritual bleſſings, but temporal; and that *Abrahams* carnal ſeed, were figures of *Abrahams* ſpiritual ſeed regenerated under the Goſpel, to which only Baptiſm belongs, *viz.* to Believers.

I *Anſwer* to the firſt, Circumciſion ſealed the Covenant of Grace, as *Paul* plainly ſhews, *Rom.* 4. 11. that it was a Seal of the Righteouſneſs of Faith, not of the Law; therefore of Grace, and not of any temporal Covenant.

2. I *Anſwer*, that the ſame things that Circumciſion ſignified, Baptiſm ſignifies now, as *Col.* 2. 12, 13, 11. for he tells them, that Baptiſm and Circumciſion ſignifie the ſame things as to the ſpiritual myſteries, that is, Juſtification, Pardon of Sins, Sanctification, and Mortification of Luſts.

3. I *Anſwer*, that the Covenant that the *Jews* were under, was for ſum and ſubſtance the ſame that we are under, *Heb.* 1. 1. as the Apoſtle proves: The Old and New Teſtament was

but one Covenant of Grace in ſum, but two Adminiſtrations, the firſt or Old Teſtament called the Law, the New Teſtament the Goſpel, but both one Covenant of Grace, *Jer.* 31. 31, 32. *Heb.* 8. and here briefly I will ſhew the agreement and differences between the Law and the Goſpel, the Old and New Teſtament, the Adminiſtration of Grace then vailed, and now of Grace unvailed in the next place.

And firſt, they agree in ſubſtance Eſſential, Form and Matter only differ in Adminiſtration, as the Apoſtle *Gal.* 3. proves, verſes 17, 18, 19. for the Promiſe of God in Chriſt was to the Fathers the ſame as now 430 years before the Law at *Sinai*, which Law was added becauſe of Tranſgreſſion, till Chriſt ſhould come.

For firſt, carnal felicity was not the mark they aimed at, but eternal Life. Secondly, that the Covenant they ſtood in, was not upheld by their merits, or works, or obedience, but Gods mercy and Chriſts merits, and fulfilling of the Law for their Juſtification, and Gods imputing it to them for their Righteouſneſs, and their believing in it, as well as ours. Thirdly, that they had Chriſt the Mediator, and believed in him, and were joyned to God by him, as well as we. Fourthly, they had

the Law of Ceremonies added, and the morral Law in Thunder. 1. To ſhew them their ſins, Gods wrath, and their inſufficiency without a Chriſt and Mediator, as well as we. 2. They had the Ten Commands or Morral Law, as a rule of life to obey for Gods glory, as well as we, *Rom.*10.3,4. 3. They had the Laws of Ceremonies added, to figure out Chriſts death and ſatisfaction to Gods Juſtice, *Heb.*9.1,2, and *Heb.* 10. and we have the ſubſtance. 4. They had a temporal conditional Covenant, with temporal and conditional Promiſes and Threatnings, as a Schoolmaſter till Chriſt came; and we have all our temporal bleſſings now flowing from Chriſt, *Mat.* 6. laſt; and if we diſobey him, we have our corrections as children, *Pſal.*89.30,31. and *Heb.*12.7,8,9. 1 *Cor.* 12. 30, 31. *Rev.* 2. and 3. chapters. 5. We are to conſider the *Jews* under a twofold reſpect, 1. As the Elect of God, and ſo were ſaved, juſtified, and ſanctified, as we are. 2. As Hypocrites, Phariſees, Self-righteous Juſtitiaries, cleaving to their own works for juſtification and life, *Rom.* 10.1,2,3. as ours do turning the Goſpel into a Covenant of works (as they did the Law) more mild then that of Innocency; ſo were there ſuch among

them, as *Gal.* 2. 3, 4, chapters witneſſes, and *Heb.* 8.

6. They had the Morral Law eſtabliſhed to them for their juſtification in Chriſts Perſon fulfilled and imputed to them, as *Gen.* 15. 6. *Rom.* 4. and their believing in it for juſtification.

2. They had the Law of 10 Words as a ſpiritual Sword in Gods hand to cut them down as to their own ſelf-conceitedneſs, and their own merits, ſinfulneſs, guilt, and vileneſs, ſo have we in Chriſts hand, *Rom.* 3. 17, 18, 19, 20, 21. *Joh.* 16. 9, 10.

3. They had the Law as a rule of life for their obedience external; ſo we 1 *Cor.* 9. 21.

4. They had the Law as an effective principle of Love in them to draw them to obedience; ſo *Abraham* had many years before it was given at *Sinai*, as teſtified *Rom.* 4. 1, 2. *James* 2. 21. and his works of Love juſtified his Faith, that it was true juſtifying faith to Manward, *Rom.* 4. 2. ſo had many others, as *Moſes*, *Joſhua*, *Phynias*, and others, after the Law at *Sinai*, and ſo have we now, as 2 *Cor.* 5. 14, 15. 2 *Cor.* 3. 8. 1 *Tim.* 1. 5. read that place.

5. They

5. They had the Law as a temporary conditional Covenant for temporal bleſſings, they obeying; and temporal affliction diſobeying; ſo *Deuteronomy* all over, and ſo we under Chriſt if obeying him in faith; we have temporal bleſſings added to us, *Mat. 6. ult.* if diſobey and repent not, we ſhall be chaſtiſed, *Heb.* 12. 8. they had laſtly the Ceremonial Law figuring Chriſts actual Redemption and Satisfaction; we have not the ſhadow, but the ſubſtance, *Heb.* 8. *Jer.* 31. 31, 32, 33. Yet *Servettus* the antient Anabaptiſt, and all the crew of former times, and many of them now, as we, as the Papiſt make as if the *Jews* were under a Law as a Covenant of works, and ſo ſaved, or elſe that their felicity did conſiſt only in temporal bleſſings, of which ſay our Baptiſts, Circumciſion was a Seal, and not of ſpiritual grace and bleſſing, as the Scriptures manifeſt; for Circumciſion was given to Seal the Covenant of Grace revealed to, and believed by *Abraham*, many hundred years before the Law at *Sinai*, or the temporal conditional Covenant was conſtituted; and *Rom.* 15. 8. Chriſt was the Miniſter of it to the Fathers, to Seal the Spiritual Promiſes; and that temporal Promiſe of *Canaan*, promiſed to *Abraham*, *Gen.* 17. 10. was not

the Covenant of Circumciſion, as the Apoſtle proves, *Rom.* 4. 11. but that temporary Promiſe was added to *Abraham* and his ſeed as a temporal bleſſing, *Mat.* 6. *ult.* ſee *Heb.* 11. 13, 14, 39, 40, 15. 16. 17. 18.

Therefore Circumciſion being the Seal of the Covenant of Grace to them, and Baptiſm coming in the Room of it to us, what reaſon can a rational man ſhew, why the ſame ſubject that received the one, ſhould not receive the other, being that it was never diſcommanded by Chriſt or his Apoſtles.

But before I Anſwer the ſecond Objection, let's ſee the difference of the two Teſtaments, Law, Goſpel, or two Adminiſtrations of Grace, as we have their agreements.

1. God did Miniſter that in ſhadows of Earthly things, but in this in plain Heavenly things; as the blood of Bulls was Earthly, but Chriſts blood Heavenly, *Heb.* 8. *Gal.* 4. 1. *Gen.* 15. 1. the temporal Promiſes ſhaddowed the ſpiritual; the temporal *Canaan*, the Kingdome of *Chriſt*; that was the reaſon why holy men of old depended more than now is meet on temporal bleſſings, and took the puniſhments more hainous then now we ought to do; for then they were ſhaddows of ſpiritual bleſſings,

and

and of ſpiritual torments, but now are not, but either additions to us of love, or loving corrections for our ſins to amendment.

2. *Difference.* The New Teſtament doth exhibet and hold out that foundation of the Covenant, which the old did teach them to expect, *Pſal.* 110. 4. *Heb.* 7. 11. and 19. and 9. 9. and 10. 1. that ſhewed a ſhaddow or Image inſtead of the Body, but the New Teſtament gives the true ſound body and ſubſtance it ſelf, as *Col.* 16. 17.

3. *Difference*, is ſet down in *Jer.* 31. 31, 32, 33. and *Heb.* 8. and 2 *Cor.* 3. the old is litteral, the new ſpiritual; the old a miniſtry of Damnation, the new of Life; the old vaniſhes as to the Ceremonies, but the new abides; the old condemns, becauſe the Law in Adminiſtration condemned ſinners at *Sinai*, and ſo all *Adams* poſterity that believe not in Jeſus, and ſo is a miniſtration of Death, but the other of Life, becauſe it gives faith in Chriſts Blood and Righteouſneſs, ſo thereby receive the Pardon of ſins. Now the Jewes had this life to, as well as we, but comparatively not ſo glorious, but as a Nutſhel full to a Sea full; the old was miniſtred without the Spirit at *Sinai* and elſwhere, but the new in and by the Spirit, when it is truly

truly administred to a Believer, or when we truly believe; beside, they did not see all their sins Pardoned at once, as Believers do now, *Heb.* 10. 1, 2. *Heb.* 9. 1, 8. and they had several conditional works, as Confession Fasting, and Sacrifice before Absolution, but we nothing first but Faith in Christ, and that freely given to, *Ephes.* 2. 6, 7, 8. and then Repentance and Confession freely follows, and flows by the Spirits motion, as Rain from the pregnant Clouds, when dissolved by sweet ardent influence of the Celestial Sun, and so Humiliation, Self-loathings, Sin-hatings, *Ezek.* 36. 27, 31. and *Ezek.* 16. last. *Ezek.* 11. 19, 20. and new obedience follow from an inward spiritual heart illuminated with the light of Faith, melted with the fire of Divine Love, guided with the Spirit of Christ, *Gal.* 4. 6. *Rom.* 8. 9, 10. God spoke to them by *Moses* and *Aaron* the servants, *Heb.* 3. but to us by his own Son, the true Lord and Husband. God remembred their sins again after Pardon, because he was then not actually satisfied till Christs actual Death; but now he remembers them no more as the Believers, but as Christs, who hath born them actually, and satisfied for them fully, and once for all, *Jer.* 41. 32, 33. *Heb.* 8. they upon their

their offences were laſhed by their School-maſter, *Gal.* 3. which made *David* and others cry out as if they had been caſt off for ever. We corrected, and that by a Husband, *&c.* a Father, not for, but from ſins, and to amendment, or for Trials and Exerciſings, *Jam.* 1. 1, 2. *Rom.* 5. 2, 3, 4, 5. they had a temporary conditional Covenant for their good things, for their obedience, we ours freely for Chriſts ſake, *Mat.* 6. laſt. They had the Spirit and Faith, to receive, reveal, and pardon ſin by Grace, but after certain Ceremonies performed firſt, but we fully and freely by Grace through Faith only. They confeſſed to a Prieſt, and he offered for them their Sacrifice bought with their Money, but we after Faith, to Chriſt alone our High Prieſt, by the Sacrifice of himſelf once for all, *Heb.* 9. 26. *Moſes* was their typical Mediator of the Moral Law, but Chriſt gives it to us as a ſtream of Love by his Spirit, not from *Sinai* in Thunder, but from *Sion* in Love, *Joh.* 15. *If ye love me, keep my Commandments.* *Aaron* was to them the Mediator of the Ceremonial Law, but Chriſt himſelf is our Mediator, at the Right hand of God in Heaven, *Heb.* 9. 24. God actually was not ſatisfied, *Heb.* 10. but now he is for ever, *Heb.* 10. 10, 14.

to

to them Regenerated and Born again by the Spirit. The Law was then wtitten in Tables of Stone, and they commanded to obey it, but now in the heart and the Spirit draws them to obey, *Jer.* 31. 3. *Jer.* 31. 32, 33. They had the Law for a Rule of Life, but more dark, litteral, and carnal, becauſe of their carnal hearts, *Rom.* 7. but we more ſpiritual and lively, as in ſpiritual hearts, I mean in true believers. They had the ſame for ſubſtance, it was freely by Grace through faith in his Blood, *Rom.* 3. 25, 26, 27. but the Adminiſtration differed, for theirs was vailed over, *ad extra*, as to without, and more to *ad intra*, as to within; only yet the vail is on the hearts of many, till the Spirit rend it off, 2 *Cor.* 3. latter end, they had the Law in *Moſes* hand vailed, that made them Hypocrites, we unvailed in Chriſt, which caſts out ſlaviſh fear, 1 *Joh.* 4. *ult.* caſt out ſlaviſh fear, and begets love to Chriſt and his Commands, but hatred to ſin and ſinners ſociety.

4. *Difference*, The Old Teſtament called the Law, becauſe Grace was Adminiſtred under the ſhady vail of the Law, both Ceremonial and Moral Laws, and condemning Power, as a ſubſtituted Covenant of Works, to ſhew

Sin

Sin and Miſery, as Learned *Cameran* ſaith, but not to ſave and juſtifie, that's *Chriſts* Prerogative alone ſince Mans fall, *Gen.* 3. and *Rom.* 5. and called the Law, becauſe it was ſealed for a time with Ceremonial Seals of the blood of Beaſts till Chriſt, who Sealed the Covenant of Grace unvailed with his own Blood, *Heb.* 9. and becauſe in and under that Adminiſtration, the Law was given at *Sinai*, though about the midſt of that Adminiſtration, and the New, called the Goſpel, becauſe it was the manifeſtation of Love and Mercy without a vail or covering, only the hearts of Unbelievers are covered till the Spirit take it off. The Goſpel, as *Auguſtine* and *Calvin* ſaith, was then as well as now, and as purely almoſt in free Promiſes before the Law at *Sinai*, as in *Abrahams* time, and ſo from the Fall; for the firſt Promiſe to *Adam*, was more Spiritual and Evangelical, than the Promiſes to *Abraham*, becauſe vailed over with a vail of temporal ſeed, *Gen.* 12. 15. and temporal bleſſings, which was ſubſtantially meant of Chriſt and Glory, as the Apoſtle expounds it, *Gal.* 3. 16. with *Gen.* 15. ſo that the Goſpel was from the Fall manifeſted, but vailed; and when Chriſt appeared, he rent the Vail, the Vail of the Temple rent at his Death;

Death; and his Spirit must rend the Vail of our hearts to Believers, 2 *Cor.* 3. last.

5. *Difference.* The Old Testament was to the *Jews* only, and some few of the Gentiles that were Proselites, but the New Testament to all Nations; the partician Wall of the Ceremonial Law being nailed to Christs Cross, and the condemning Power of the Moral Law satisfied, and so the hedg is taken away, and *Jews* and Gentiles run into one common faith, *Col.* 2. 14. *Ephes.* 2. 13, 14, 15, 16. to God in Christ: Now before Christs coming, the *Jewish Church* was the onely Visible *Catholick Church*, with some few Gentiles among them Proselited, and some others scattered in the Nations, as *Job* in the Land of *Uz*, and others: but now both *Jew* and *Gentile* professing Faith in Christ, and obedience to him (the Wall of the Law being removed by *Christs* death) are the Visible *Catholick Church*; and as the *Jews* Infant seed were annexed, as in the external face of the Church, being Circumcised, so are the Believing Gentiles seed, being Baptised, *Rom.* 11. as Branches to their Root their Parents, part of the visible *Catholick Church*; so as still none but the real true Believers, Elected and called by the Spirit, united to *Christs* mystical Body, and partake

partake of their ſpiritual head *Chriſt*, ſhall receive the Eternal Bleſſing, and are of the Inviſible *Church Catholick* that ſhall be ſaved.

2. *Objection*, That *Abrahams* carnal ſeed had no ſpiritual Bleſſings promiſed, and that they typified out *Abrahams* ſpiritual ſeed under the Goſpel, and to Baptiſe them, is a Sign of that Grace, as Circumciſion was of good things in this life to *Abrahams* natural Seed. Here's the Die caſt! Here's the Bolt ſhot!

——ὀδὲν πρὸς τὸν Διονύσον——*extra oleas currere*,

and yet they ſit beſides the Cuſhion, they run before their wheels are oyled: They think this objection is unanſwerable, becauſe a ſparkle of truth is hid in a great deal of Aſhes; and yet this is not the greateſt objection neither, but this is the next to it: Let's venture in our Lords ſtrength to heave it out of *Sions* way; the ſtrong men and young men can well enough run o're ſuch an *Ignis fatuus*, but it may be Babes and Sucklings may be frighted at ſuch wandring Fires, therefore let's quench it with a little of the Water of the River of Gods Word. They ſtand on that one word, *Gal.* 4. 28. and *Rom.* 4. 12. Believers are the Children of the Promiſe; but they ſhould go further, and compare many things together:

We

We grant indeed that the carnal ſeed of *Abraham* did in fore-time hold the place of the ſpiritual ſeed, which is by Faith grafted into him, for we be called his Children, yet though there is no Kindred by Nature between us; but yet they are deceived, if they hold that no ſpiritual bleſſing was to the carnal ſeed of *Abraham*; for *Iſaac* was alſo his carnal Seed, and yet bleſſed with the Promiſe of Chriſt and Glory, of which his Circumciſion was a Seal and Sign, as *Paul* ſays, *Rom.* 4. 11.

1. The Dignity of *Abrahams* Seed Circumciſed and Uncircumciſed are equal, *Mat.* 8. 11. *Rom.* 4. 10. for till the Wall was plucked down, he was the Father of Circumciſion, and then of the Uncircumciſion, that is, to the Gentiles; but why? becauſe they have Baptiſm inſtead of Circumciſion; but where he denies that *Abraham* was to them a Father, that were of circumciſion only; it was ſaid to abate the Pride of ſome, that omitting Faith and Godlineſs, did boaſt themſelves of the ceremonies as ſome do now, or of them that in our day ſeek in Baptiſm nothing but water; and them that have not the Water, tho they have the Myſtery, ſhall not come nigh them by their good wills, but they will look a ſquint at them.

They

They alledge, *Rom.* 9. where the Apostle seems to make the carnal-seed of *Abraham* nothing, which we set up in some degree; the Jews boasting of their Prerogatives and Priviledges according to the Flesh, as these men who glory in their Baptisme, Separation, Church-fellowship, &c. The Apostle to abate their Pride, brings an Example of *Esau* and *Ishmael*, the natural-seed of *Abraham*, who were of the Visible Church, and under the Covenant of Circumcision, and yet had not the Promise of Eternal Blessing in *Christ*; that rested only on *Isaac*, to shew that that blessing of Grace and Glory, and Justification, is not on men for their outward Priviledges, Professions, or fleshly Relations, or workes of obedience, but on the Elect-seed united to *Christ*, and justified in *Christ*; there the Blessing rests, however men may boast themselves to be of the Visible Church of *Christ* as they did.

But when he had taken off the very edge of their carnal confidence in the 9*th* chapter, from resting and trusting in their carnal Relations, in their outward and fleshly Priviledges; then he comes in the 11*th* chapter, and sets their outward Relation and Priviledges in a due degree; and look in what theirs was then, ours

is so now, be sure not diminished: And in that 11*th* chapter, he calls them holy, he calls the lump holy, that is, the Fathers and the Branches holy, that is the children: *And they were called a holy Nation, Exod.* 19.5,6. to which *Peter* alludes in 1 *Pet.* 2.9. And thus they were according to their outward state, and visible Ecclesiastick constitution, and so are ours now, and should not be deprived of their Priviledges, though when men come to rest and trust in them for life, and to reject *Christ*, and his Righteousness, the Election of his Grace, whereby alone, as the Foundation, 2 *Tim.* 2.19 20. all the blessings and spiritual felicities flow to Men; then are their carnal Priviledges to be cast down, and *Christ* alone exalted, but otherwise to have their due place and degree. So now, 1 *Cor.* 7.14. we and our children are holy, the branches holy by the Parent, and under the Promises all of them, as to the outward face of the Covenant, as we said before, and the children sanctified by the Faith of the Parent, through the word of Promise that said so; and our visible Institutions, Ordinances, and Relations, Honourable, because the Ordinances of God; and our Supper, Baptisms, Communion, Fellowship, all holy, becaus

becauſe ordained of God; and all the whole Univerſal Viſible Profeſſing Church, with their Branches, holy to the Lord and the Kingdom of *Chriſt*, in oppoſition to the Heatheniſh Kingdom of the Devil and Darkneſs, that profeſs Stocks, Stones, Sun, Moon, Stars, Idols, Devils for their Gods, and *Mahomet* for their *Chriſt*. I ſay, in oppoſition to theſe, the Viſible Church profeſſing the Faith of *Chriſt*, with their Branches and viſible Worſhips, tho carnally performed, are all holy and ſanctified; but if they reſt in them, as the carnal *Jews* did, let them know, that not the Ceremony, but the Myſtery, (as ordained of God) not the Bark, but the Subſtance; not the Shell, but the Kernel; not the Viſible Profeſſing Church, and their carnal Seed, but the Spiritual Elect Seed, called and conjoyned by ſpiritual union into *Chriſt* their living Head; theſe are the Members upon whom the Eternal Bleſſing will for ever reſt, as on *Iſaac*, and not on the *Eſaus* or *Iſhmaels*, tho outwardly never ſo glorious.

I have but one objection more to Anſwer, and that is the *Goliah*, and then ſhew you the differences and agreements, between the Covenant of Works and Grace, as I did before, between Grace and Grace.

7. The great objection. The Apoſtles Baptiſed all Believers, and of ſuch we read plentifully, as the *Eunuch*: If thou believeſt, thou may'ſt be Baptiſed, and of *Paul*, *Acts* 9. Riſe ſaid *Ananias*, Brother *Saul*, and be Baptiſed, and waſh away thy Sins. And *Acts* 2. Two Thouſand Believers Baptiſed: what ſhall we ſay to theſe things? I *Anſwer*, The Apoſtles in not Baptiſing any come unto years of diſcretion, without profeſſion of Faith and Repentance, ment not hereby to teach that none ſhould be Baptiſed, but onely ſuch as were of years, *Act.* 2. 37. I *Anſwer* ſecondly, we muſt anſwer one place by another place; that place, *Acts* 2. 37. there is no mention made of Faith, as if Repentance alone were ſufficient to entitle to Baptiſm. And *Acts* 8. 37. there the *Eunuch* was Baptiſed only on Believing, without Repentance. I ſuppoſe they will ſay, that theſe two places muſt be joyned together, I ſay ſo likewiſe, that other places muſt be joyned together: and where the Apoſtle ſays, *Epheſ.* 5, 26. that by Baptiſm they were ingrafted into the Body of *Chriſt*, and baptiſed for the Remiſſion of Sins. 'Tis anſwered, that the Body of *Chriſt* is firſt Myſtical and Inviſible, the Elect truly believing. 2*dly*, Viſible,

ble, Catholick, and Profeſſing, with their Branches and Infant-ſeed, annext by the Promiſe of God, and Example of the Church before *Chriſts* coming. 1 *Cor.* 12.17. *Paul* ſpeaks of the whole Church waſhed. Now if the Lord will have that waſhing whereby he cleanſes his whole Church Myſtical, *viz. Chriſts Blood*, figured out in the Viſible Catholick and Profeſſing Church and their Seed, by Baptiſm teſtified; then it ſeems not Rightful that it ſhould want the teſtimony of it in Infants, becauſe Infants are of the Elect, ſo cleanſed by *Chriſts Blood*, and are alſo rightfully accounted part of the Church, for as much as they are called Heirs of the Heavenly Kingdom, and the Kingdom of Heaven to belong to them; for *Paul* ſays, *The whole Church was cleanſed with the water of Baptiſm figuratively*; and again ſaith, *We are by Baptiſm grafted into his Body*; that is, as *Chriſts Blood* ſhed, and the Elects union into it by Faith, through the Spirit, engrafts them into *Chriſts* myſtical living Body under him the glorious Head; ſo the figure or Sign of external Baptiſm, engrafts all the Members by profeſſion, into the Viſible Catholick external Church, which is alſo the Viſible Kingdom of *Chriſt*, to which, as *Chriſt* ſaid, Infants belong

to. But we proceed to the former Anſwer, we muſt I ſay compare Scripture and place with place, and Scripture and Time, *Compara tempora, & loca conciliantur.* Auguſtine.

As this preſent *Objection* of theirs is an Example, as for them to whom *Peter* and *Philip* ſpake theſe things, were of Age ſufficient to Believe and Repent, it being wrote in their hearts by the Spirit, they were of Age to act it and ſhew it; and we deny that ſuch being Infidels, and not belonging to the Viſible Profeſſion of Chriſts Goſpel and Kingdom, are to be Baptiſed themſelves till they viſibly profeſs Faith and Repentance, and conſequently not their Seed; but when they do profeſs Faith and Repentance viſibly, then they ought to be Baptiſed, firſt themſelves, and then their Infant-ſeed. Now Infants are to be accounted of another number and ſort; for in old time, if any man did joyn himſelf in Communion with *Iſrael* in Religion, it behoved that firſt he ſhould be taught the Covenant of the Lord, and inſtructed in the Law, or the Adminiſtration of Grace then under the Law, as it was then in uſe, before he were marked with Circumciſion, as *Abraham* himſelf was before he was Circumciſed, and that becauſe in Birth he was a ſtranger from the people

people of *Iſrael*, with whom the Covenant of Circumciſion had been made and ſigned; ſo Faith in *Abraham* went before Circumciſion, but in his Seed Circumciſion went before faith; ſo it is with Baptiſm in Chriſtian Men and Women, *Gen.* 15. 1. *Gen.* 17. 16. why doth the Sacrament in *Abraham* follow Faith, and in *Iſaac* his Son, the Sacrament is before Faith? becauſe it is meet that he which being in full grown Age be received into Fellowſhip of the Covenant, from which he had been hitherto a ſtranger, ſhould firſt learn the conditions thereof, as to the outward ſtate and face; but an Infant begotten of him needed not ſo; which by right of Inheritance, according to the form of the Promiſe, is even from his Mothers Womb contained in the Covenant; for as the Elect are from the Womb, *Gal.* 1. 16. *Rom.* 9. 11, 10, 11. in the myſtical inward face and being of the Covenant of Grace, 2 *Tim.* 1. 9, 10 as Members of *Chriſts* dead Body, as in themſelves, though in him their Head alive; ſo are the Infants of Believers from the Womb, Members of the Viſible Catholick Church, upon which the Sign of the Covenant ought to be ſet; ſo it was in the Adminiſtration of Grace, and ſo it is under the New, it being never altered by

Chriſt. Now if the children of the Faithful, without help of underſtanding, are partakers of the Covenant, there is no cauſe that they ſhould be debarred of the Sign, for that they cannot ſwear to the External form of the Covenant; this is the reaſon, why in ſome places the Infants born of the *Iſraelites*, were *Gen.*4.1. ſaid to be begotten and born to him; and therefore godly Parents ſhould covet Marriage, and the Marriage Bed, and beget viſible Members to God: hence is Marriage ſo honourable, and made a Figure of Chriſts myſtical Body, *Epheſ.* 5. and *Mal.* 2. compared. For without doubt he eſteemeth as his children, the children of them to whoſe ſeed he promiſes that he will be a Father, *Acts* 2. 39. *Rom.* 11. 28. But he that is Iſſued of ungodly Parents, till he be by Faith united to God, is judged a ſtranger from the Communion of the Covenant, therefore he cannot be partaker of the Sign of the Covenant, till the thing ſignified be found in him. So *Paul*, *Epheſ.* 2. 2. writes, that as long as the *Epheſians* were in unbelief and Idolatry, were out of the Teſtament, and ſtrangers to the Fromiſe, till by Faith in Chriſt they were Ingrafted, and then their children as branches were alſo in with them, and federally holy;

holy; that is, not myſtically and ſpiritually, as the Elect called and united by the Spirit to Chriſt their head; but as being branches, and under the Promiſe of the Sign with their believing Parents, till they, by obſtinate refuſal, cut off their Memberſhip of right, or by actual Believing, confirmed their Baptiſmal Covenant, and became Members actually, and ſtanding no longer by the federation of their Roots or Parents, but by the profeſſed faith of themſelves; as if a *Turk* offered himſelf to Baptiſm, he ſhall not be raſhly baptiſed till he ſhew Repentance, and confeſs the Faith of *Chriſt*, which when he hath done, he ſhall be Baptiſed, and his Seed iſſuing from him, which Seed ſhall alſo be accounted of the Viſible Catholick Church, with the Root their Father, but ſhall not be of a particular Congregational Church till they themſelves profeſs *Chriſt*, and obey him as actual Members; for ſo their Father was not baptiſed into a particular Church, but into the Univerſal, Catholick, Viſible Church, as 1 *Cor.* 12. 13. therefore by his Baptiſm he cannot be a Member of a particular Church, ; for none were baptiſed into particular Churches, but into the Viſible Catholick Body, and after, (by Profeſſion of Faith) conveniently, and by a call

a call joyned to a particular Church; ſo that baptiſm of water muſt not be a ground of ſuch Church-fellowſhip, or the want of it a Reaſon to hinder their communion, which Mr. *Bunian* (a Baptiſt) hath excellently well proved, againſt the fiery zealous *Baptiſts* of our days, a Piece that will not be Anſwered, though Quarreled at. I will ſhut up all now, deſiring the Readers for further ſatisfaction, to ſee Mr. *Calvins* anſwer to Twenty Objections of the *Baptiſts*, and of *Servetus* their *quondam* Champion, in his fourth *Book of Inſtitutions*, chap. 16. and 13. *Sect.* too large to be inſerted here; and Mr. *Syddenhams Book* againſt *Tombs* Arguments, but neither Gods Word, nor Reaſon deduced from it, which is pure, will give ſatisfaction, read *Job.* 3. 23. ἐ δυνάται ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

I have before occaſionally given briefly the differences and agreement between the two Adminiſtrations of Grace, the one under the Old Teſtament, the other under the New, which the Apoſtle, *Heb.* 8. calls two Covenants, and *Jer.* 31. 31. that is indeed two Teſtaments; for *Diatheke* is not a *Compact* or *Covenant*, as *Suntheke* is, but ſignifies a *Teſtament* or *Adminiſtration*, yet the Adminiſtrations were

were ſo different, that ſome Learned Men have called them two Covenants of Grace, the one a vailed Covenant of Grace, vailed o're with the Law and Ceremonies, the other an unvailed Covenant, wherein Chriſt moſt gloriouſly appears, who is the proper Mediator of this unvailed Covenant, as *Moſes* and *Aaron* were typical Mediators of the vailed Covenant, but ſtill Chriſt was the Mediator then as now over the true Subſtance and Covenant. Now in the laſt place, we will give you the Agreements and differences between the Covenant of works in Innocency, and that of Grace manifeſted ſoon as Man fell, *Gen.* 3. 16. but vailed till Chriſt himſelf, the true Mediator and Surety of it came in the Fleſh.

1. The Covenant of Works in Innocency was never inſtituted of God after the Fall, the *Papiſts*, *Arminians*, *Socinians*, and *Freewillers* affirm it; for when man had Leggs and Hands to work, God promiſed him Life for his work, and upon his neglect thereof Death threatned; but when his Limbs were broken in the Terrible fall of *Adam*, God never renewed that, or any other Covenant of Works with him nor his to this day; but yet as he fell, ſo he lies under that Covenant, that is, under the Curſe

Curse and Condemnation of it; under the Wrath of Divine Justice for Sin, *Rom.* 5. 18, 19. *Joh.* 3. last; and under the Laws Dominion and Power of Sin, as in himself, *Rom.* 6. 20. 31. and 17. and *Rom.* 8. 26. This is the state of all you Blind, Hard-hearted, and Senseless Wretches, and your Babes with you, who are Enemies to God, and God an Enemy to you, *Rom.* 8. 7, 8. and if in this state, you or them do Die, you are Damned with the Devils to all Eternity, without any hope of Release, *Jam.* 1. 15. *Mat.* 24. 51. 2 *Thes.* 1. 8, 9.

2. There was no merit in this Covenant of Works, much less on Mans part in the Covenant of Grace since, tho the blind *Jews* thought there was, as the proud and blind Papists do at this day and others; for God was a Soveraign Rector over his Creature, and might have commanded what he would, and Damned him when he had Obeyed, as well as when he Sinned; but out of his gracious Goodness, gave him for his Work (had he continued in it) life Eternal; but he not doing it, justly forfeited Death, and Death Eternal, *Rom.* 6. last.

This Covenant of Works broke by Man, and he condemned to Wrath, Sins Power, the Laws Curse, out of Soveraign Mercy and good Pleasure;

Pleaſure; God gives Chriſt for ſome, a Remnant, *Zac.* 9. 11. *Joh.* 17. 2, 3. but known to himſelf, *Acts* 13. 48. who underwent freely all on his own Shoulders, *Iſa.* 9. 6. for them. So that truly *Chriſt* undertaking that Covenant on his Shoulders, is to us Grace, for whom he doth it, but works to him: Hence he is called the Lords Servant, to do the Works of that Covenant for us, that we might be Juſtified, Freed, and Saved thereby, *Iſa.* 53. 10, 11. *Phil.* 2. 5, 6, 7, 8. 9. *Zac.* 13.

4. The undertaking by him, for us, the compact, between Chriſt and God in Eternity, *Tit.* 1. 1. *Zac.* 6. 13. *Pſal.* 89. 20. 21, 22, & 30, 31, 32. and *Pſal.* 80. *ult.* to do this for fallen Sinners, for them the Father gave to Chriſt, *Iſa.* 49. *Joh.* 26. 26, 27, 25. is, as between them, the Covenant of the Mediator, but as to the Sinners for whom it was undertaken, a Covenant of free Grace.

5. Chriſt freely undertook it, *Heb.* 10. and *Pſal.* 40. 11, 12. in our Room, *vice noſtra*, ὑπὲρ ἡμῶν, in our ſted; and the Father freely of his Soveraign Grace and Love gave him, *Joh.* 3. 16. *Epheſ.* 1. 4, 5, 6, 7. *Rom.* 3. 24. 25, 26, 27. *Titus* 3. and 2 *Tim.* 1. 9, 10. to bear our Sins curſe, Gods wrath due to us, to fulfil the

the Penalty of the Covenant, (eternal Death, the wages of Sin, *Rom. 6. ult.* and wrath of God; and ſo *Rom.* 5. reconciled them to God, and 2 *Cor.* 5. *ult. Rom.* 5. 10. and in his Perſon, God-man, fulfilled actually the Law, or Covenant broken by Man, in mans room and ſted, being of God ſubſtituted) and that Righteouſneſs the Father imputes of Grace to them he did it for; and the Holy Ghoſt works faith in them, *Epheſ.* 2. 4, 5, 6, 7. to receive it for their juſtification, and then are they freely juſtified, and in that Faith the Image of Chriſt is infuſed, whereby, through the indwelling Spirit, *Rom.* 8. they are Regenerated, and ſo gradually Sanctified, and their Faith works and obeys by the Love of God, 2 *Cor.* 5. that Love conſtraining them to obey him.

6. The Ten Commands were the matter of that Covenant of Works, all Gods Will, which broken by Man in *Adam*, and in that Fall their Nature wholly corrupted, their Free-will vitiated and obliquitated, and *Adams* ſins and curſe imputed to them, *Rom.* 5. *Jam.* 13. 14. This matter of the Ten Commandments Chriſt hath fulfilled in his Perſon for their Juſtification, but the Spirit, after Faith, works it in them for their obedience of Love to *Chriſt*; and their

ſancti-

ſanctification which here imperfectly is fulfilled in them, *Rom.* 8. but ſhall be perfectly in their Reſurrection, as *Phil.* 3. *ult.* 1 *Cor.* 13. *ult.*

7. The great and formal difference of the Covenant of Grace and Works, is this, that that Covenant in Paradiſe made by God on the one part, ſo is that of Grace, ſo in that they agree, but made by God with *Adam*, and in him, all his Seed natural, ſo that one falling, all fell, and in that Covenant, their own perſonal obedience was their Righteouſneſs; but in this of Grace, Chriſts perſonal obedience to the Law, and imputed to them of God, is their Juſtification and Righteouſneſs before God, and not that done in them, though by the Spirit of God, *Rom.* 8. 2, 3, 4. *Phil.* 3. 4, 6, 7, 8. *Rom.* 4. 1, 2, 3, 4, 5, 6. and ſo *Rom.* 5. 18, 19. By one Mans obedience is their Juſtification, that's by Chriſts, not their own.

8. Yet tho virtually from the Fall, and actually at Chriſts Death, he wrote their Deliverance and Freedom by his Sufferings in their Room, and their Righteouſneſs in his Perſon, and reconciled them actually to God, *Rom.* 5. 9, 10. yet are all his Seed the Elect, conſidered in him as a publick Perſon, (as *Adam* his natural Seed in him) tho in him their Head alive, yet

yet in themſelves Dead, *Epheſ.* 2. 1, 2, 3. till the Holy Ghoſt, the third Perſon, from the Father and the Son, come with a Commiſſion, *Iſa.* 42. 6, 7, 8. *Zach.* 9. 11. and convince them of their ſtate and his Deliverance, and by giving them Faith and Spiritual Power, to bring them out, and joyn them to Chriſt their Head by the Spirit, and then they are for ever ſafe, juſtified, and ſanctified, and ſhall be glorified: the Elect before were of *Chriſts* dead body, *Iſa.* 26. 19, 20. and lived in him as their Head and ſubſtitute, and he Died, and Roſe in their ſted and Room, 1 *Cor.* 15. 17. but yet their Souls and Natures were bound up in the Priſon of Wrath, Curſe, and Sins Power and Law, they delighting in Sin, and ſo grafted on to the old *Adam*, and ſo under the curſe of that violated Law and Covenant of Works; he as the Head having life in himſelf, for himſelf, and all his Elect body as one; and he when he aſſumed *Maries* Nature and Son, aſſumed myſtically all the Elect ever given by the Father to him, *Joh.* 17. who in the Head, was to juſtifie, reconcile, and ſave them, and then by the Spirit make them actual partakers of it, and unite them by the conjunction of the ſame Spirit, to him as living Members for ever;

who

who ſhall not ceaſe till their vile bodies be changed into his Glorious Body, and they glorified with him in that glory; not that he had with the Father as God before the world, but in that glory God the Father had given him as Mediator and Surety for them before the Foundation of the world. Were Men awakened, would they neglect this Goſpel, eſtabliſhed of God in Chriſt from Eternity, and go about to eſtabliſh another? which whoever dares to do, ſhall be without Repentance, accurſed with an *Anathema Maranatha*, that is, with the worſt of Curſes or Excommunications, that is, to be caſt off for ever when Jeſus the Lord ſhall appear in Judgment, and give his final ſentance, *Depart from me ye Curſed*, or, *Come to me ye Bleſſed*. Now the great buſineſs of our Salvation lies on the acts of Grace for us with Chriſt, as donation, or giving Chriſt to us, and we to him; and this is Election, then tranſacting their Sins, and Curſe, and Wrath due to them upon him, as I have ſhewed many ways, virtually and actually; then by way of Application.

1. Private, ſecret in the womb, as ſoon as the Elect given to Chtiſt have a being, he actually imputes his Merits, Death, Paſſion, and actual Righteouſneſs to them, but they have no knowledge of it, though he loved them with

an everlasting Love, *Jer.* 31. 3. and then the manifest application, or Mans application is, when the Spirit fits them for Faith, and then works Faith in them, *Col.* 2. which is Gods operation, but their act; the Spirit reveals this grace to them out of the Gospel or Promises, to their hearts, and gives them an Eye and Hand to see and to receive it gladly.

9. In brief, the sum is this, that as *Adam*, and in him all his natural Seed stood, God enacted the Covenant of Innocency, that upon his personal sinless obedience to his most perfect Law, for matter, the Ten Commandments, in its most high and spiritual sense and life of it, that then he should have life everlasting and blessedness, but failing in it, to die the Death; be Cursed and Damned under the wrath of God for ever: Now man fell, and we all in him, and lost the promised Blessing, the favour of God, Communion with him that he had before, and that sweet innocent frame and sinless disposition of heart, and inclination to the whole will of God, without the least swarving from it. All this being lost to him, and all his in an instant, so that now, as his frame was after his fall, so is all his Posterities when they come into the World, Cursed, Condemned, depraved in

in mind, indiſpoſed to good, diſpoſed to all ill, and all the faculties of their Soul, ſinfully ſinfull, inclined to all vice, and ſo iniquity bound up in him, yea from his Infancy, *Pſal.* 58. 3. *Prov.* 22. 15. *Pſal.* 51. 5, 6. and the mean time Gods holy Law curſing him bitterly every minute, *Deut.* 27. laſt, and wrath ready to lay hold on him, the Devil tempting him ſtill, and watching all opportunities to have his Soul, who at the firſt laid his bait to take it. Now in this ſtate Sirs you all are; well, what is to be done? Chriſt by the Fathers guift, ſteps in and undertakes all, 1. To undergo his Puniſhment, bear his Sin, his Fault, his Guilt, his Curſe, and his Fathers wrath in their ſted; God laid it on him, *Iſa.* 53. 6. he undertakes to come in his Nature in the fulneſs of time; and *Heb.* 10. ſatisfie his juſtice, and fulfil his violated Law paſſively and actively for them, and ſo to reconcile them to God as their Father as well as his, and as a publick Perſon, (the ſecond *Adam*) with all his Seed or Elect in him included, as given to him of the Lord, *Joh.* 17. 2, 3, 4, 5. What he did in that ſecond Perſon of the Trinity being in it, God-man, two Natures united, they for whom he did it, did it in him, and he for them in their ſted, and their

Sins, Curſe and Wrath, became his, and his Bleſſing, Righteouſneſs, and the Fathers Love to him, became theirs, 2 *Cor.* 5. 21. *Gall.* 3. 13. and this is done in our head, yet loe the Seed are in Priſon, under the Curſe, Wrath, and the bondage and law of Sin, fettered up in their whole will, underſtanding, and affections, till the Holy Ghoſt come from the Father and Son to releaſe them, *Iſa.* 42. 6, 7, 8. *Acts* 26, 17. 18, 19. and ſo he begins with them in Conviction, *Joh.* 16. 8, 9, 10. and then in Converſion, Faith, Regeneration, till their Eyes be opened, and the Soul turned, (2 *Cor.* 3. laſt) to Chriſt, and by the Spirit united to him, and lives in him, and ſhall riſe with him, and be glorified together; then when they are by the Spirit united to Chriſt the Head, and believe in him for Juſtification, and his Divine nature is communicated to them, 2 *Pet.* 1. 3, 4, 5, 6. and his Image reſtored in them, and then their wills are made free to his will, their underſtandings enlightned, their affections inflamed, and a counter Law of the Spirit ſet up in them againſt the Law of Sin, and ſo the Fleſh and Spirit are in a Warfare. *Gal.* 5. till that remaining ſin, *Rom.* 7. is quite taken away, which ſhall be at their Death or change,

if

if Christ appear before, 1 *Cor.* 15. 1 *Thes.* 4. and so they shall be as he is, cloathed upon with Immortality, and Life and Death, Self, Weakness, and all Tears be swallowed up of life, and wiped away, and they shall be with him for ever, while he is judging the Earth, and reigning in the Kingdoms of the World, and for evermore in that Glory the Father hath given, and ordered for him and them to all Eternity. *----Exitus acta probat----* ὀφθαλμὸς οὐκ εἶδε καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν, 1 *Cor.* 2. 9.

Tenth and lastly, consider we this, that whatever is done by Christ for our Deliverance, as the means of Redemption, or by the Spirit in us, as the means of the application, it is all flowing from the Soveraign Good-will, Love, Grace, favour of the Person, Essence, and Being of the Father, whose person we must glorifie in the first place: for the constitution and appointment of all, is grounded on his free Love, *Joh.* 3. 16. and *Joh.* 16. the Father himself loves you. 2. The ground of the Application of it to us, that is, of our conviction, conversion, and actual deliverance out of the Prison-house, by the Spirit, our Faith, and the fruits of it by the Spirit, our union to Christ our Head by the

Spirit, and the fruits of it, our change of heart, renewing of the inward man, ſhedding abroad the Spirit in us, as ſprings of life, *Joh.* 7. and *Joh.* 4. and ſo reſtoring us to a liberty from the Law of ſin, under which we are bound as with Fetters, and ſo long under the curſe and wrath of Gods Laws and Divine Juſtice, ſo as by the Spirit into the glorious liberty of Chriſt purchaſed by him; all this, and a thouſand more, is the purchaſe of his Blood. O! *decus ſacri cruoris*! for we are by nature, when born of our Parents, born, begotten, and conceived, *Pſal.* 51. in that ſame Dungeon and Priſon *Adam* fell into with us in him; Chriſt by his Blood in the ſecond Perſon of the Trinity, hath purchaſed us out of the hand of Juſtice and the Law, by taking all upon him, as I ſaid before; but yet we are not actually and perſonally delivered out, till the Holy Ghoſt, the Eſſence and Being of the Father, Son, and Spirit, but the Perſon of the Spirit alone, do come and bring us out and ſet us free by converſion: ſee *Iſa.* 42. 6, 7, 8. *Zac.* 9. 11. As pag. 11. we affirm the guilt, puniſhment, fault and filth of ſin, is tranſacted on Chriſt for our juſtification, and Chriſts Righteouſneſs wrote in his Perſon, his bleſſing and holineſs to us, by God imputed,

and

and received, and applied by the Spirit to us; in believing for our juſtification; ſo it is the only and alone work of the Spirit, when given and ſent into the Elect and juſtified Soul, to quicken it, to regenerate it, and renew it into the Image of Chriſt, to infuſe and ſhed into it the Love of God, through Faith, that ſo the enmity in our curſed Natures, *Rom.* 8. 7, 8. againſt God and his holy Nature and Image, be killed thereby, and as the inherent convinced guilt of ſin, and dreadful horror of puniſhment, is by the Spirit, through faith, taken away; ſo is the inherent filth of ſin in us, and our delight and pleaſure in it, abſorped and done away by the indwelling power, light and life of the Spirit; yet ſo, as that the creating act in Regeneration by the power of the Spirit, or the firſt infuſing a new creature or renewed Principle, is done after its preparations of conviction, by the ſame Spirit in a moment; yet the work of Sanctification, Mortification of indwelling ſin, as to its habits, diſpoſitions, and effects; and the quickning of the holy ſpirit to the will of God, in all holy, free, ſincere conformity to it, is ſtill more and more gradual along to our lives end, or great change, either by Death, or Chriſts ſecond appear-

ance, when the vile body ſhall be alſo changed, *Phil.* 3. *ult.* and the Adoption and Redemption of the Body be witneſſed, *Rom.* 8. yet the firſt work is the Revelation of the ſpirit into the Soul, *Epheſ.* 1. 17, 18, 19. firſt convincing of ſin, and wrath, and curſe, our nothingneſs. 2dly, giving power to the Law-humbled killed Soul, to enclaſp about a Naked, Crucified, yet Glorified Chriſt, for all without done, and within to be done; and this act of the Spirit, or work of the Spirit in the Soul, is properly Regeneration. And then thirdly, the work of ſanctification, *viz.* of daily mortification, and vivification, and quickning to the Will of God, is progreſſive and continuate to the laſt, by various ſteps and aſcents; for there is an enmity deſtroyed in our juſtification, and that by Chriſt, *Epheſ.* 2. 9, 10, 11, 12, 13. contained in the Ceremonial Law, which was as a certain Bill of Indictment againſt us, which he Nailed to his Croſs, *Col.* 2. 10, 11, 12, 13, 14, 15. and by ſatisfying Juſtice, and fulfiling the demands of the Moral Law too, made peace through his Blood, and ſo is the end of the Law for Righteouſneſs and Juſtification, (tho not for obedience in our inherent ſanctification) to all that believe: and there is an enmity

mity in our curſed, oppoſite, rebellious, proud, diſobedient, ſtubborn natures, *Rom.* 8. 6, 7, 8. againſt the whole will of God in his Law, which can no way be made ſubject to him, and conformable to his will, ſave by deſtroying it, and that is done by the ſpirit in us, in our regeneration at once, when begun and continued in a progreſſive manner in our ſanctification to the end, where in the beginning of glory is manifeſted, and will be compleated in our death or change, and reſurrection of the Body; ſo in this reſpect our filthy natures are regenerated in a moment at the giving of the ſpirit, *Joh.* 3. 3, 5. and believing in Chriſt by it, a ſpiritual new creature, being born or created in us, but is more and more encreaſed, and carried on to the diſſolution or change of the Body, *Rom.* 7. for as *Fulgentius* ſaith, in Regeneration it is as it is in the natural Generation, *Sicut in Nativitate carnali omnem naſcentis hominis voluntatem operis divini formatio precedit*; the will of God and power of his Spirit firſt works, and then the creature is changed internally, and fitted for acts of conformity and obedience externally; all outward obedience before, is but abominable hypocriſie, however eſteemed by men; and ſo the ſpirit falling and working on the underſtand-

derſtanding, gives the true knowledge of *Chriſt*, his Grace and Covenant, on the will; brings it to a free obedience, on the affections; to a delight and pleaſure in the Lords will: and as to the new birth, this is done in a moment, but as to its growth, is continuate.

Reaſons of Gods laying Iniquity on Chriſt.

1. The Lord laid on Chriſt the Elects ſins and iniquities for theſe Reaſons,

1. Becauſe Chriſt was mighty to ſave, *Pſal.* 89. 13. 19. None elſe could.

2. Becauſe nothing elſe could ſatisfie his Juſtice; the eternal Damnation of the wicked does not ſatisfie his Juſtice, but Chriſts ſufferings did, *Iſa.* 53. 11. all the ſacrifices of the vailed Covenant did not do it till Chriſt came, *Heb.* 9. 1. *Heb.* 10.

3. Becauſe to ſatisfie Chriſts longing deſire to do it for his Body and Members, *Prov.* 8. 31. *Luk.* 10. 33. 34. *Luk.* 22. 19, 20.

4. Becauſe of the loathſomeneſs and horribleneſs of ſin, and that the Son of God muſt die to expiate it, and do it away, *Dan.* 9. 24.

5. To

5. To demonſtrate his immenſe love to ſinners, that he gave his only begotten Son to them and for them, *Joh.* 3. 16.

6. That they may be amiable in his ſight, 1 *Joh.* 1. 8, 9. and may have the ſpirit to dwell in them, being cleanſed by his Blood; for to thoſe that are not thus cleanſed by his Blood, the Spirit will not be given to them, *Gal.* 4. 6.

7. That the Saints may have ſtrong conſolation, being ſo waſhed and redeemed by the Son of God, *Joh.* 13. 15.

8. That they might, being thus freed from ſin, and freely ſerve the Lord. 1. With all ſincerity, freely in Love. 2. Without interruption of fear, *Luk.* 1. 74, 75. 3. With enlargment of heart, as being made free from ſin by Chriſt, *Rom.* 6. 18.

9. That they may enter into the Kingdom of Glory, for no unclean thing ſhall enter in there, no, not by the pureſt Rags of their own Righteouſneſs or inherent Purity, which is but Rags, Jags, Dung, Κυνάρια, Dogs-meat, *Phil.* 3. 7, 8, 9, 10. *Iſa.* 64. 6. *Hab.* 1. 13.

2. The fruits and benefits of this Grace, is,

1. All other taking away ſin, is but loſs, dung and droſs.

2. It

2. It was Iniquity it ſelf that God laid on Chriſt, the *culpa*, the fault, *reatus* the guilt, *pena* the puniſhment and the filth is waſhed away by his Blood, *Iſa.* 53. and not by our imperfect ſanctification out of his ſight.

3. This tranſacting ſin on Chriſt, was not a bare imputing or accounting, but a real thing, an act of God in the Judgment of God: The Prophet and Apoſtle ſpeaks it, the Lord laid Iniquity on him.

Object. 'Tis injuſtice ſo to do.

Anſw. No, Chriſt was willing, *Heb.* 10. 5.

Object. Imputation is imagination.

Anſ. 'Tis falſe, for it's a real thing, Gods Act and Judgment, *Lev.* 17. 1 *Sam.* 22. 15. *Rom.* 5. 13. *Rom.* 4. 15. it's a real Act.

Object. 'Tis deſtructive to Chriſts Innocency to lay really ſin on him.

Anſ. Sin was not infuſed into his Nature, that's holy ſtill inherently.

Object. Then he ſhould be ſeparate from God, if ſin really was laid on him.

Anſ. Chriſt was ſeparated from God, *O my God, why haſt thou forſaken me?* and that as long as ſin was on him, till he breathed out ſin with his Life, then was begotten again, *Pſal.* 2. 1 *Pet.* 1. 6. 1 *Pet.* 3. *ult.* *Epheſ.* 2. *Col.* 2. and the

the whole Elect in him, *in toto integro ſuo.*

4. Not Faith, not our Works, not Chriſt himſelf, not Man much leſs, laid Iniquity on Chriſt, but God himſelf. 1. None but God had power o're ſin. 2. None but God had power or'e Chriſt. 3. None could fit Chriſt for the work but God. 4. None had intereſt in Chriſt but God. 5. None elſe could reward Chriſt for this work but God, *Iſa.* 49. and *Pſal.* 2.

1. Faith cannot lay ſin on Chriſt, 1. Becauſe the act of Faith don't juſtifie: Faith juſtifies objectively, not ſubjectively and materially: Faith juſtifies as an Inſtrument that receives Chriſt and his Righteouſneſs, that doth formally juſtifie, *Rom.* 8. 'Tis God that juſtifies; Faith is the evidence of things, not the things themſelves, *Heb.* 11. 1. much leſs do our works lay ſin on Chriſt, for all our works are ſin, and ſo is the act of faith in us; and ſin can't juſtifie us, for that would not paſs in Gods Judgment; but tranſacting ſin on Chriſt, is Gods real act, and muſt be with his Judgment; no performance of ours can prevail with God to pity us, that's alone Chriſts merits; this Doctrine don't deſtroy good Works, but eſtabliſh them, *Tit.* 2. 10. and *Eph.* 2. 6, 7, 8, 9, 10,

10, 11. 12. Christ makes our works acceptable with God, but they don't lay sin on Christ, take it off us; Christ purges away all the filthiness of our Righteousness; and bore the sins of our Righteousness, as well as our Persons.

5. This act of Gods laying Iniquity on Christ, is not now, nor hereafter to be done, but is done already, the Lord hath done it. *Isa.* 53.6. 1 *Tim.* 1.9,10. 1. Not when we believe. 2. Virtually from before the Fall; actually at his Death; applicatively, when he imputes the benefit to us, and we receive it by Faith.

6. Christ is the very first of all guifts given to a sinner, *Rom.* 8. 31, 32, 33. he is theirs before they have any gracious qualifications: This act of God is the Elects, while they are departed from God, *Psal.* 68. and from this act, other inherent acts of Grace, as Faith, Repentance, new obedience follow.

7. Inherent Qualifications, as obedience, universal so called, Love to the Breathren, are doubtful evidences for Heaven; but the Spirit and Faith are the next witnesses, for they stand between the Soul and its interest in Christ, all other fruits and works do evidence not our interest in Christ, but our Faith and the Spirit, which as between Christ and us, do immediately

ly

ly evidence our intereſt in Chriſt, *Jam.* 2. good works and love, juſtifie, and evidence Faith to be that living true faith.

The Third great act of God in Chriſt is Operation, or the working of Righteouſneſs, and fulfilling the Moral Law in his Perſon, Mediatory and Man-hood; for God being Hypoſtatically united to Chriſts humanity, the working and fulfilling the Law in him, was an act of God, and therefore meritorious; is able to cover all, to whom it is imputed and given, for all the Righteouſneſs, by the juſt Law of God required of them: which, though God work in the Saints Faith and Repentance, yet it is but his work in them and their acts, becauſe God is not Hypoſtatically, that is, the Divine and Humane Nature united in one Perſon, in them, *Col.* 2. 9, 10. *Rom.* 8. 1, 2, 3, 4. 2 *Cor.* 5. *ult.* ſo that that Righteouſneſs, by which all that are glorified in Heaven, do ſtand innocent before God, either here or hereafter, is not that wrote in them by the Spirit inherently, but that that was wrote in Chriſts Perſon by Gods act of operation; it was Gods act in Chriſts Humanity, though the Righteouſneſs wrote, were the ſum and ſubſtance of the Ten Commandements and whole Will and Law of God;

and

and though it were done by Christ as Man, in the Elects sted and room, yet it was God in Christ that did it, and therefore it is meritorious and alsufficient to them that have it given them, and none shall be saved without it: This was *Abrahams* justifying Righteousness, and *Pauls*, and all the Saints of God since the Fall, *Jer.*23.6. *Isa.*54. *ult.* *Isa.*45.24. *Rom.*4.5, 6,7. *Psal.*32. beginning. *Heb.*10.10,4. *Heb.* 9.26. *Heb.*13.12. *Ephes.*2. and *Col.*2. read.

4. Act of God concerning the Salvation and Justification of sinners, is the act of imputation, whereby he imputes that Righteousness that was wtote in Christs Person to them, for whom it was wrote, and in the room and sted of whom, he Died and Rose again; without this act, that could not be our Righteousness, *Rom.* 4. and *Gen.*15. it was imputed to *Abraham* for his Righteousness, and all that Believe have the imputation of it applied, and are personally justified by it to eternal Life, *Acts* 13.36,37, 38. This is an act of Gods judgment; for he gives it to the Elect, and Judges them really and perfectly Righteous in his sight in it: the word impute, is to Reckon and Account, and the God of Truth accounts truly; either he accounts us Righteous in our own Righteousness,

or

or in his Sons, and his accounting is Truth, and not a Lye, *ergo*, it muſt be in Chriſts Righteouſneſs, not in ours; for in ours, he that is Truth cannot account us Righteous, for that's but Dung, *Phil.* 3. *Iſa.* 64. 6. λογίζμὸς or imputation, is Gods real account and not feigned, as *Papiſts*, *Socinians*, and other *Phariſees* ſay; hence comes from λογὸς a word, it is Gods Word and Promiſe, *Pſal.* 130. 3. 4. *Pſal.* 143. 2. No man ſhall be juſtified in Gods ſight by his own Righteouſneſs, but they that have Chriſts, ſhall, *Gal.* 2. and 3. chapters. The word, *Pſal.* 32. for impute, is חשב to think, to deliberate, to number, to compute, to eſteem, to judge, and is phraiſed to turn upſide down, and look on both ſides; ſo perfect is Chriſts Righteouſneſs, and ſo real is Gods act of imputation: hence comes כשב a girdle of curious work, the band that binds up a wounded conſcience.

5. The laſt is our act (*viz.*) Faith, but Gods work in us, *Joh.* 6. and 28. 29. verſes. It's Gods work in a humbled, convinced, troubled Sinner: This conviction is ſtill antecedent to Faith, but is the work of Chriſt by the Spirit too, otherwiſe Faith could not be in a proud, ſenſeleſs, ſelfiſh ſinner, *Rom.* 3. 18, 19, 20, 21, 22. *Gal.* 3. 19, 24. *Rom.* 8. 15, 16.

There is a false temporary faith, not the work of God that produces a legal Repentance, and fear, and legal obedience too sometimes, and sometimes is without any, but still without true Love, as is described in *James* 2. This false faith in many, is exalted to higher degrees then in some, and then will deceive Human Judgments; it hath the Scriptures for its object, and may give its assent to the truth of the Gospel, but as a poor condemned sinner, receives not, nor applies it to it self. 1. True Faith is the work of God in the Soul, not of Nature. 2. It hath antecedently a through spiritual conviction of sin, guilt, filth, Law-power, wrath of God, Laws-curse, its mouth stopt and cast down, killed, slain at Christs feet. 3. It hath a true knowledge of the Gospel, *Joh.* 8. 31,32. ye shall know the Truth; Unbelievers do not know it rightly. 4. It hath a consent of the will and heart, as well as of the understanding, willing to have Christ on any terms. 5. An approbation of Christ and the Gospel above all other false ways. 6. An appropriation of it to it self, and application. 7. It hath the whole Person of Christ, as God-man, in one Person, with all his Offices, for its object, but as to Justification κατ' ἐξοχήν, his Priestly office,

as

as dying and rising again for it, and in his room and sted. 8. Adventuring all, Body, Soul, Sin, and all on him, as tendered in the Promise. 9. It is a receiving, seeing, and coming to him. 10. A flying from the Court of condemnation in the Conscience, from guilt, horror, terrour, wrath, impotency it self, out to Christ, without in the Promise. 11. A sweet resting there in him for all. 12. A resigning up all sin, wrath, horror, duties, and burdens to him, when under the burden of them really. 13. A glorifying God in Christ, *Rom.* 5. *Ephes.* 2, *Rom.* 3. abasing, loathing, denying self, and exalting and glorifying him. 14. It eyes all in the free Evangelical Promises, and there rests, *Isa.* 50. 10, 11. *Ephes.* 1. 19, 20. *Heb.* 10. 1. It assures, and so receives Christ from the Spirits testimony directly. 2. Adheares and cleaves to, and so is without assurance, and receives the Promise more remissly from the Spirit, believing in hope against hope, *Rom.* 4. and this is the purest act of Faith. 15. It works by Love, (*Gal.* 5. as *Abrahams* did, and works and love do justifie it, and approve it to be that true justifying faith) by bowels, zeal, obedience, prayer, yernings, hungerings after Christ, and full communion with him; it brings the

holy Nature of Christ into the Soul, 2 *Pet.* 1. 3, 4. It hath in it, by the operation of the Spirit, the whole body of spiritual fruits and graces, so called; and all this is δωρέαν χαριτὶ, freely by the grace and favour of God, who hath given himself in the three Persons to justifie them, and bring them to Eternal Glory. Now the false Gospel is two-fold, either them of the *Socinian* faction, that deny Christs God-head and Divinity, and the Holy Ghost too, and his Merits and imputed Righteousness, pretending that God will save us by meer Mercy, without Christs Merits, if we endeavour to obey him sincerely. The second sort are the Papists, who make his Merits effectual only, to make our inward works formally to justifie us, and deny Christs imputed Righteousness, and deny the work of the Holy Ghost in part, by asserting Mans free-will. All Errours in the world are either simply or mixed of these two Spring-heads, and all Hereticks spring hence. From these two Fountains of corruptions have flowed all Error and Heresie, ever since the Gospel was Preached and founded by Jesus Christ and the Apostles; both these tend to one thing in effect, that is, to overthrow the Righteousness of Christ, and the Faith of the True Church,

which

which is the applying of the ſaid Righteouſneſs to them that Believe, and to eſtabliſh Mans Righteouſneſs by the Law of Works in the room of Chriſts, which the Devil knows will never avail any ſinner in the ſight of God, for his abſolution and juſtification: for the imputation of Chriſts ſatisfaction, and undergoing the Penalty of the Law for us, is the Pardon of our Sins, and the tranſacting of them on Chriſt by the Father: ſo in *Mica* the 7. 18, 19. *Who is a ſtrong God like thee, that paſſeth by the Tranſgreſſion of the Elect or Remnant?* נשא עון that is in the *Hebrew*, that lifteth it of them, or tranſacts it on Chriſt for them: And ſo *Iſ.* 53. 11. סבל is *tollere*, to lift up, or take away Iniquity; and as this is the ground of the Pardon of Sin, ſo the imputation of his Righteouſneſs to them, is the ground of their being Righteous in his ſight for ever. Theſe *Sociniats* who take their name from *Socinus* a *Racovian* in *Ruſſia*, ſprang from the old *Arrian* Hereſie, that flouriſhed in the third and fourth Century from Chriſt, but was the firſt Hell-fork that oppoſed Chriſt and the Goſpel, as *Cerinthus* and *Ebian* in *John's* time, againſt whom he wrote his Goſpel, *Joh.* 1. 1, 2. proving the Divinity of Chriſt, and that he was the moſt high God

which they Denyed: And when *John* was at *Epheſus*, ſeeing *Cerinthus*, cryed out, *Ocium fugiamus*; whom *Polycarpus* that lived *Anno* 109. after Chriſt oppoſed, and was a companion of *John* the Divine: So *Ebion* denied his Divinity and ſaid, that he was a man begot between *Joſeph* and *Mary*, but our preſent *Socinians* ſhun that Error for ſhame of their Reputation, and ſay, That he was ſome Creature made by God before the world, and aſſumed Humanity, but deny that he was of the Eſſence and Being of the moſt High-God; and hence they deny his Merits and Righteouſneſs. But the Papiſts that ſprang up in the 600 years after Chriſt, built on the *Pelagian* Hereſie for Doctrine, that Preached in the fifth Century, againſt whom *Auguſtine* contended, held, that his Merits do not juſtifie, but only make our inward and outward Works and merits to paſs in the juſtice of God, which of themſelves can not juſtifie, but deny Chriſts imputed Righteouſneſs, and the application of Grace, and their converſion to be the whole work of the Spirit, without Mans free-will, which is to be made free by the Spirit, which of it ſelf is dead; and have a new Goſpel, *Gal.* 1.7,8. ſuch as *Paul* curſed, and finally all other Hereticks, by what Name ſoever called, are but members and branches of theſe

theſe two, either ſingly or commixt, or drawn from one or both of them, which in due time, the Lord ſhall blaſt, and deſtroy with the brightneſs of his coming, and put to ſilence with the ſound of the ſeventh Trumpet, *Rev.* 11. 15. 2 *Theſ.* 2. 7, 8, 9, 10. But if any object what are the Principles of theſe two Hornes of Antichriſt, *viz.* the *Socinian* or *Arrian* Hereſie, and the Papiſtical Sect, which alſo hath two horns, *Rev.* 13. 11. καὶ εἶχε κέρατα δύο ὅμοια ἀρνίου, aſcending out of the Earth, a Earthly, not a Heavenly Religion, that is, Earthly Doctrines, Earthly Principles, Earthly Canons, and Commandments, and Rules from Men, and the Inventions of Men, and his two horns like a Lamb, his Power both of Civil and Spirituall Juriſdiction; he pretends to be from Chriſt, which indeed is nothing leſs, there being no footing in Gods word for him, his Power or Religion. Now the *Socinian* Principles which were taught by *Socinus*, *de Servatore*, a *Racovian* Gentleman, and which he had from his Grandfather *Fauſtus*, agreeing in moſt things with the old *Arrian* and *Samoſetanean* Hereſie, that like a black Cloud over-ſpread the Churches of Chriſt in the 400 year after Chriſt, and in the 200 and 300 years, but eſpecially in the Reign of *Eudoxia*, the Empreſs, who Baniſhed

ſhed the Orthodox Miniſters, and *Athanaſius*, who being hid in a Pit, comforted himſelf, ſaying, *hæ nubeculæ cito tranſituræ.* And when the Empreſs ſent to him to deny the Verity, threatning him with Baniſhment, he replied, *Nil niſi pecatum timeo*, I fear nothing but ſin.

1. They affirm *Adam* and *Chriſt* not to be common and publick Perſons and ſubſtitutes, as the firſt *Adam* a common Perſon, with all his Seed included in him, fell into Wrath and Condemnation with him, and ſo Chriſt the ſecond *Adam* recovered all his Elect included in him as the Head, *Rom.* 5. and ſo the firſt *Adam* a figure, τύπος τοῦ μέλλοντος, of Chriſt, *Rom.* 5. 14 this they deny, making *Adam* a figure only of what God would do afterwards in his Poſterity; and ſo by higher and higher manifeſtation to Chriſt, who was alſo but a figure of what God would do in Men; ſo was his Life and Death, not Satisfactory and Meritorious, but Figurative of what ſhould be done after in Man; and the Law at *Sinai* a Figure of the Wrath and Sin of Man, to be ſwallowed up by the Love of God; and that God did really ſave Men in that day by the Law and by the Ceremonies, *&c.* and that *Adam* gained by the Fall, and loſt not; from which corrupt Springs, the waters of other Sects and Opinions have

have issued to this day; and I fear they will be also saved by a Figure, except they Repent.

2. They deny the Merits and Satisfaction of Christ, affirming, that out of meer Mercy and Grace, without Christs Merits and Satisfaction, God doth Pardon Sinners, and accept them, and justifie them upon their sincere obedience of him. Now these are found false by the Scriptures, as *Heb.* 9. and 10. All these shadows under the Law, saved not, but pointed at Christ, who by his Merits and Righteousness only saves.

3. They deny the Divinity of Christ, that he is not that most high God, that he is not *Purus Homo*, a meer Man, say they, which the old *Arrians* professed; but he is a middle Nature, between God and Man, the highest Being of the Angelical Nature; so not *Purus Homo*, nor yet that most high God, see the *Racovian Catechism*. Now if Christ be not that most high God, no marvel if they reject his Righteousness, and Merits, and the imputation of them to Sinners for their Justification; for the Truth against this Error, see the Works of Dr. *Owen* against *Bedle*, and his vindication of the Trinity, and the Scripture, *Phil.* 2. he is equal with God, and in the form of God, that is,

is, the ſubſtance of God, ἐν μορφῇ θεοῦ ὑπάρχων. And *Heb.* 1. 3. and is the expreſs Image or Character ἰσουσίωσις αὐτοῦ, of his Perſon or Subſtance, by whom all things were made and do ſubſiſt; There is he very God indeed, and that moſt high God.

4. Their Judge of all Controverſies and Rule, is Reaſon, and the letter of Scripture, making Faith it ſelf an act of Reaſon, and not of the Soul operated by the holy Spirit, *Joh.* 6. 29. 1 *Cor.* 2. 12, 13. 54, 15. The Natural man receives and perceives not the things of God; for *verſ.* 14. ψυχικὸς ἄνθρωπος, the rational man without the Spirit, working Faith in the Word, cannot perceive or receive the things of God, becauſe Reaſon by the Fall is corrupted.

5. They deny the Three Perſons in the Trinity to be Three Subſtances or ſubſiſtances, but only three manifeſtations, one higher than another, contrary to 1 *Joh.* 5. 6, 7, 8, 9, 10. who calls them Three Witneſſes; now a Witneſs muſt be a Perſonal ſubſiſtence, ſo the Perſon of the Father is God, of the Son is God, and of the Holy Ghoſt is God, not three Gods, but one God diſtinguiſhed, not divided into three ſubſiſtances. The Acts of God in the firſt Perſon of the Father, is Election, Tranſaction of

Sin

Sin on Christ, and imputation of his Righteousness to Believers: The Acts of God in the second Person, is the Assumption of the Churches Nature, *Col.* 2. 9, 10, 11, 12. *Heb.* 2. *Ephes.* 5. 26, 27. working, Righteousness, fulfilling the Law in that Mediatory Person of Christs, for and in the room of the Church, & Redemption, Reconciliation, and Justification, 1 *Cor.* 15. 1, 2, 3, 17. 2 *Cor.* 5. *ult.* In the Third Person, this God brings out of Prison, works Faith, *Heb.* 12. 3, 4. and performs all the spiritual work of Application, and brings the Soul into the glorious Liberty of the Sons of God, *Rom.* 8. 9, 10, 15, 16. *Gal.* 4. 6.

Now secondly, for the Papists, the second grand Fountain of the Antichristian world, not to mention their multitude of Human, Jewish, and Heathenish Ceremonies, their Masses, or continual offering up of Christ, who was, *Heb.* 9. *ult.* once offered up for all, and at one offering, hath sanctified, and justified, and reconciled all his mystical Body, *Heb.* 10. 6, 5, 10, 14. their worshiping of Saints and Images, denying the Scriptures to be the Rule of Faith and Life, by the ministration of the Spirit; but to be *Attramentum Martuum, cereum Nasum, nigrum Evangelium*, A black Gospel, an Incky Divinity,

nity, a Noſe of Wax. Paſſing all theſe and more, as Infallibility of their Church, and perfection in the Fleſh. VVe come to the Foundation Principles laid by the Council of *Trent*, and by their Jeſuits and Champeons, as *Bellarmine*, *Vaſque*, *Scotus*, *Hubertus*, *Hemingeus*, and others, and that is, That the inward work of Grace and the Spirit in man, is his formal juſtification, only Chriſts Righteouſneſs and Merits makes it paſſable to God for Juſtification. So then, ſtill our own works of the Law juſtifie us, but Chriſts Merits makes them acceptable to God, and ſo he is but half a Saviour, contrary to *Heb.* 1. 3. to *Gal.* 2 and 3. to *Phil.* 3. to *Col.* 1. 21, 22. to *Epheſ.* 2. and 5. verſ. 26, 27. The *Socinians* deny him to be a real Saviour, but only a metaphorical and figurative Saviour; and the Papiſts make him a half Saviour, and their own works and merits the other half, and ſo rob him of that Glory that God hath given him, *Iſa.* 42. 5, 6, 7, 8, 9.

2. The Papiſts affirm Free-will in all natural men, whereby they upon the Spirits moral and perſwaſive work do help to convert themſelves, who indeed are dead, *Epheſ.* 2. till the Spirit Phyſically as well as Morally work in them life and faith. VVhich Point none of the Martyres

tyres or ancient Proteſtants, or any but *Papiſts* and *Socinians* ever held, except *Arminius* and his Tribe.

3. They affirm univerſal Redemption, that Chriſt died for the Damned in Hell, for *Judas* as well as for *Paul*; and deny free, Eternal, Perſonal Election before time; all which are oppoſed by Dr. *Willet*, *Jewel*, *White* and others, againſt the Papiſts, and the contrary Truths vindicated by irrifragable Arguments, and by the Ancient Church of *England*.

The Concluſion.

Note, as the Papiſts deny Chriſts Merits, to the intent as God hath appointed them, to juſtifie believing Sinners, without any act or work of theirs, but by Chriſts Righteouſneſs, applied by Faith alone; but abuſe his Merits, ſaying, that they ſerve to make our dung and ragged menſtruous righteouſneſs, paſs with God for our formal juſtification, and ſo make Chriſt the miniſter of Sin, and render his Righteouſneſs ineffectual; ſo they rob the holy Ghoſt too, by aſſerting a lye in man, That dead man hath free will to cooperate with the Spirit,

Spirit, in his Converſion, Faith, & Regeneration, which is wholly the Spirits work, *Joh.* 3. 3, 5. *Tit.* 3. Thus they and all their followers are Thieves and Robbers, and Rob Chriſt of the Glory of his Merits, and the Spirit of the glory of his full work of Application and Converſion, for which e're long Chriſt will reckon with them: Of the ſame ſtamp are all the *Arminians*, *Free-willers*, *General-redemptioniſts* and others, ſuch as ſwarm in the Nation.

But let the Lords Believing Redeemed Praiſe him, for ever and ever, and Sing the Lambs Song.

WE all like Sheep have gone aſtray,
Every one after his own way;
The Lord our Sins on him hath laid,
Who mighty was, our Debts hath paid:
Ye *Sions* Sons, return with Songs,
Praiſe him with new and glorious Tongues:
Turn not his Grace to Wantonneſs,
Ye Sons of the Adultereſs;
His Blood hath purchas'd all for you,
That you might faithful be, and true;
Confeſs your Sins, fear not diſgrace,
Abounding Sins, abounding Grace.

The

The Laws juſt curſe, Gods wrath, and bondage (ſin,
All poor creatures do lie ſecurely in,
'Till by the Spirit, from law and ſin made free,
They live by Faith in Heavens Liberty.
Then their Bond-wills are free to every thing,
Commanded is by Chriſt their Soveraign King.

Laus gratia ſolaque Deo, ac Jeſu Chriſto,
Semper Regi ſuo.

Dat à Muſæolo meo in Com. Oxon. vice dicto Leaſieldienſis adjuncto ſilvæ de Whichwood. Novemb. 1. 1679.

John Humphryes.

FINIS.

A

NARRATIVE

OF THE

NEW WORLD,

With its

King and Kingdom,

Being the Third Administration of Grace in the Kingdom of the Mountain before the

Final Glory:

Or Christs Raign upon Earth in the Kingdoms of the World, in the seventh *Millennium*, or a Thousand Years with his Saints.

By *John Humphryes.*

Ὃν δεῖ οὐρανὸν μὲν δέξασθαι, ἄχρι χρόνων ἀποκαταστάσεως πάντων, Acts 3. 21.

הנני יסד בציון אבן בחן פנת יקרת מוסד המאמין לא יחיש

Ecce ego fundator in Sijon lapidis, lapidis arcis Anguli precii fundamenti fundati, credens non festinabit, Isa. 28. 16.

LONDON,

Printed for *Thomas Pasham*, 1680.

A Narrative of the New World, with its King and Kingdom, briefly demonstrating that there will be a New Heaven and New Earth in this World, wherein Christ Jesus personally, with his raised Saints, and living Saints, will raign a Thousand Years before the final Glory in the highest Heavens. 1. *The Introduction.* 2. *What this New World is?* 3. *How it will be founded and raised?* 4. *Who are the Subjects?* 5. *Who is the King thereof?* 6. *What will be the State thereof?* 7. *How long continue?* 8. *What will be at the end of it?* 9. *When begin?*

MEn, Brethren, and Fathers, I may say of my Self, as once the great Apostle did, ἔσχατον δὲ πάντων, ὡσπερεὶ τῷ ἐκτρώματι, ὤφθη κἀμοί· ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀδελφῶν. What am I that am Born out of due time, the least of the Breathren, that have seen this glorious Truth of our Lord; so much obscured by the subtlety and malice of Satan, by the Interests and fleshly promotions of men; and lastly, by the ignorance of even Saints themselves; who, as the *Jews* did falsly attribute the Promises and Prophesies of his first and humiliation state, to his second and Kingly exalted state: so do they now overlook his Celo-terestial

Kingdom, attributing all thoſe Promiſes and Propheſies concerning it, to the laſt and final ſtate of glory; and ſo overlooking that Kingdom they daily pray for in his Prayer, *Thy Kingdome come, thy Will be done, in Earth then, as it is now in Heaven*; and by the miſts of Antichriſt riſing up in this Evening Tide of great Babylon, filled with the ſmoak of the bottomleſs Pit, *Rev.* 9. and *Rev.* 15. they ſee not thoſe ſure mercies of *David*, *Iſa.* 55. and the glory of the Covenant of Free-grace. For this ſtate is the greateſt and higheſt manifeſtation of that everlaſting Covenant made with Chriſt, and his Elect in him, by the Father in Eternity, and layed upon his Shoulders, *Iſa.*9. and all the Promiſes center here: Verily, it is the beginning of Eternal Glory, *Eye hath not ſeen, nor Ear heard*, 1 *Cor.* 1. *Iſa.* 64. there is but one ſtep higher, and that is at the delivery up of this his Mediatory Kingdome to his Father, that God may be all in all, 1 *Cor.* 15. 24. The firſt manifeſtation was in Paradice, which was but a Figure of it, *Rom.* 5. as to its glory, perfection, grace and ſplendor; and by the Fall that ſtate being loſt, our Parents driven out of Paradiſe, and the Earth curſed for them, and ſin entring in by them, condemnation followed,

and

and Paradiſe was loſt, with the love, communion, and favour of God. Man muſt not atchieve ſuch glory by the works of the Law, it was promiſed to Chriſt, *Iſa.*42. & 49. *Pſal.* 2. in his Covenant, and to the Elect in him, as the ſure mercies of *David*, *Iſa.* 55. he was by that Covenant to redeem his Spouſe by his Blood, from the Laws juſt curſe, ſins, bondage, and Gods wrath, and to have this his Kingdom in lew of that Paradiſe, for his great reſt and Sabbatiſm, *Gen.* 2. *Heb.* 4. for a Thouſand years with his Saints, after the 6000 years expiration, which was figured out in the ſix days Creation, and the 1000 years, *Rev.* 20. in the ſeventh days Sabbaths reſt, in which end of the ſixth day Satan tempted *Eve*, and *Adam* was betrayed; and in the ſeventh days reſt the Covenant of Grace was firſt promiſed and manifeſted, *Gen.* 3. 16. in the ſeed Chriſt, who was the Covenant, *Iſa.* 42. 5, 6, 7. and the Mediator, Stipulator, Surety, and mannager of it, for and in the room of his Elect, given to him before the world was, *Joh.* 10. 25, 26. *Joh.* 17. 1, 2, 3. Chriſt and that Life, 1 *Joh.* 5. 12. in him, and Kingdom and Glory promiſed, and given to him and to his Seed, his Redeemed ones, was afterwards ſhadowed out by

the Sacrifices, and promiſed in *Noahs* Covenant, *Gen.*8.9. and 10. chapters. And again in *Abrahams* Covenant, *Gen.*12.14.15.17. chap. and ſhaddowed out under that ſhaddowiſh Covenant of Grace at Mount *Sinai* to *Iſrael*, and ſo Propheſied and promiſed for 2000 years before the Flood, and for 2000 years after the Flood, to Chriſts coming in the fleſh actually to ſatisfie Divine Juſtice, fulfil the Law, and pay with his own Blood his own members Debts, *Col.*2. *Col.*1.21,22. *Heb.*1.4. *Epheſ.*5. 26, 27. and *Dan.*2.34,35,36. All along the Kingdom of the Stone (Chriſt) who was wondrouſly cut out of the Mountain of *Sion* the Elect, as their Head, according to his Humanity, and by his Divinity the moſt high God without hands, came not in the world, or took our fleſh by the generation of man, but by the will and power of God, a woman compaſſed a man *Jer.*31.22. *Joh.*1.13. and ſo to continue all along the New Teſtament or Adminiſtration of Grace for 2000 years more, mediating inviſibly as the Churches head, *Heb.*9.24. 1 *Cor.* 15. till the end of the 6000 years, and time of the period of the ſeventh *Millennium*, or 1000 years, *Rev.*20. wherein *Heb.*11. all the Promiſes of that Covenant of Grace will be fulfil-

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led to him and his riſen, and living Saints in his Perſonal Raign and Kingdom here upon this Earth, for theſe Promiſes yet were never fulfilled, but are to be fulfilled on the Earth in Chriſt and his Saints, and the Spirits of juſt men made perfect, *Heb.* 12. aſſuming and riſing again with their Bodies, 1 *Theſ.* 4. and the three laſt verſes; And the living Saints alſo, that ſhall then be alive, who ſhall live to the years of an Oak, as *Iſa.* 65. which is 300 years in growing, 300 years at a ſtay, and 300 decreaſing, as naturaliſts have obſerved, and what ſhould hinder ſeeing Satan is bound up? *Rev.* 20. and Righteouſneſs, Temperance, and Sobriety, ſhall be eſtabliſhed in the Earth, and Drunkenneſs, Luxury, Pride, Wontonneſs, Exceſs, Riot, Gluttony, and all evil baniſhed out; and did not the Fathers of old, ſince the Fall, for the firſt 2000 years, tho in the Fall, live, ſome 5, ſome 6, ſome 7, or 8, or 900 years; how much more then, when they ſhall be recovered out of the Fall quite, into the Paradice of God & Chriſt, and Chriſt the Tabernacle of God himſelf, be perſonally King and Ruler of all the Earth, and the Spirit of grace be manifeſted in his higheſt operations, 1 *Pet.* 1. 13, 14. and 2 *Pet.* 3. and ſo to continue

till the end of the 1000 years, when they that die ſhall be raiſed again with the firſt raiſed, and all the reſt of the Body of Jeſus be changed in a moment at the ſecond Trump, 1 *Cor.* 15. and then the general and laſt Rapture of all, the Saints with their King Jeſus Chriſt, ſit and Judge the raiſed wicked, with the changed wicked, *Rev.* 20. and this Earth then become by the Fire of God, a vitriated Hell for the Damned for evermore, and Chriſt and all his rapt up into the Third Heavens for evermore, to be with the Lord, 1 *Theſ.* 4. *ult.*

2. This new World is the Kingdom of Jeſus Chriſt that the Father gave to him in Covenant, *Pſal.* 37. and to all his Seed Elect, the myſtical number of 14000 *Rev.* 14. 1, 2. which as Kings and Prieſts ſhall Raign with him for ever, and the Stone become a great Mountain, and fill the Earth; which Kingdom was purchaſed for the Saints, by the Blood of Chriſt, and by his glorious imputed Righteouſneſs received by Faith through the operations of the holy Spirit, they are fitted to Raign with him in his Kingdom, wherein dwells Righteouſneſs: this world to come (but at hand) of the ſeventh *Milennium* or 1000, is the New Heavens and New Earth that God promiſed to make for

Chriſt

Chriſt and his raiſed and living Saints, 2 *Pet.* 3. *Iſa.* 65. Not a material New Heavens and Earth, but a Prophetical and a New State, which New Heavens are the Lord Chriſts, and his raiſed Kings and Prieſts, *Rev.* 1. Redeemed with his Blood, and cloathed with his Righteouſneſs, indued with his Spirit, and are the *Jehovah Shamma*, *Ezek.* 40. to the end; The New *Jeruſalem* above, *Gal.* 4. the Mother Church that's free and freed, *Rev.* 21. and 22. That ſhall come down from God, out of Heaven with the Chriſt of God, the Tabernacle of God, the οἰκουμένη μέλλουσα, *Heb.* 2. 5. The habitable World, *Prov.* 8. which was Chriſts delight before when he was with his Father; this new Heavens and Earth are not made by a tranſient act, as the viſible World materially, but an immanent act and continued act as their Juſtification is, and ſo tarrying in himſelf.

This is the Kingdom we pray for, that it may come, That his will may be done, as it is now in Heaven, all the Fathers of the Old Teſtament looked for it, *Abraham* ſaw it, both the day of his Humiliation, and bearing the Sins, Curſe, and wrath of his Sheep, *Heb.* 9. 27. But his Kingly day, when he ſhall appear without Sin to Salvation, to all that look for him.

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This is the day, wherein the refreshings shall come from the personal Presents of our King himself, *Acts* 3. 19, 20, 21. and the Saints be justified sententiously to all the World, when all things shall be restored to their first lustre, till then, the Heavens do contain his glorious Person, *Acts* 1. this same Jesus shall so come as he went up, and the Saints on Earth shall be gathered by the Angels from all quarters, and be changed in a moment, from corruption, to incorruption, by the Spirit, and wrapt up as *Philip*, *Acts* 8. to meet the Lord and his Heavenly Host in the Air, and so to Usher him into his Celo-terrestrial Throne to the *Armageddon* Battle, *Rev.* 16. to destroy personally the Enemies of his Church in the Vally of *Jehosaphat*, where the *Gog* and *Magog*, both *Turk*, *Pope*, and *Imperial Powers*, shall come to oppose him and his heavenly Host, with all the *Jewes*, *Zac.* 12. *Rev.* 1. Mourning o're him for joy, whom they have pierced. Then shall the last fulness of the Gentiles also come in, *Acts* 15. 16. in that 1000 years, and the Tabernacle of *David* be rebuilt, and *Jew* and *Gentile*, both together, sing the Lambs Song in the New *Jerusalem*. In this Kingdom it will be more glorious, then when the Prophets of old had the

Oracles

Oracles of God, as *Elijah* and *Eliſha*; more glorious then when the Apoſtles were filled with the Holy Ghoſt, or then when Chriſt in the fleſh of his humiliation ſtate was on the Earth, for then he bore our Sins and Curſe, but now he will be exalted in his Kingly Throne to the very higheſt, and his Saints ſhall Raign with him and judge the World, 1 *Cor.* 6. 2, 3. All the glorious Patriarcks, *Abraham*, *Iſaac*, *Jacob*, *Daniel* and *Noah*, ſhall ſtand in their lot with him, *Dan.* 12. 9. All the Prophets and Apoſtles, all the Martyrs and Saints with *Job* and *David*, *Job* 19. then ſhall all that died in Chriſt, with their glorified Bodies, be with him in the New Jeruſalem, *Rev.* 21. and ſhall drink of the fruit of the Vine again with him in that Kingdom: And let not this ſeem ſtrange, ſeeing he after his Glorified State and Reſurrection appeared, and eat broyled Fiſh with them, *Joh.* 21. before his laſt aſſention; and all the Saints that are Elect, and converted at the great *Armagiddon* Battel, and their Seed ſhall be that New Earth, wherein dwells Righteouſneſs, both the Righteouſneſs of Chriſt, and the Spirit to, and they ſhall have of ſpiritual knowledge, as the waters cover the Sea, and the fulneſs of Grace of the ſheadings of the Holy Ghoſt

Ghoſt upon them, according to their ſtate; and all the reprobates of that day, though they be ſuch, ſhall not hurt in all that holy Mountain, but the Lamb and Lyon ſhall lie down together, and though a Baſtard ſhall live in *Aſhdod*, yet the Venum that is between his Teeth ſhall be taken out, the Devil bound, and the very wicked ſubject to the King Jeſus Chriſt, for the 1000 ears, *Zac.* 9. 6, 7. *Zac.* 6. 7.

3. *How will this Kingdom be founded and raiſed?*

1 *Anſwer*, with Glory and Power, when by the Commiſſion of God, our King Chriſt ſhall take to him his great Power and ſhall come to the period of his Seſſion of that part of his Mediatorſhip in the Heavens; they ſhall contain him no longer, but the pregnant clouds, *Mat.* 24. ſhall receive and deliver him with the Saints that he ſhall bring with him, to raiſe up their Bodies out of the duſt; the Reſurrection of the Dead, and the change of the then living Saints, 1 *Theſ.* 4. *ult.* gathered from all the four Quarters of the Heavens, and the 10. Tribes, and the 2. Tribes, he and his ſhall appear at the Head of them, *Rom.* 11. and ſet his Feet again in Glory and Renown upon Mount *Calvery* with 10000 of his Saints, as *Enoch* Prophe-

ſied,

ſied, *Jude Epiſt.* And God ſhall appoint and Build an habitation for them, as the Throne and Pallace of the King; and the Earthly *Jeruſalem* ſhall be built upon her own heap, *Jer.* 30. 18. and 3. 4. 9. And that King *David* whom then they ſhall ſerve, is that Jeſus, whom *Jer.* 31. 22. a Woman was to compaſs marvellouſly, God-man, the Head, King, Prophet, and Prieſt of Mount *Sion*, and all that ſtand in his way ſhall be taken away: The Ten Kings of *Europe*, *Rev.* 17. the mean time muſt burn the Whore with Fire, and then both *Turk* and all the *Magog* of Earthly Powers that remain, ſhall be utterly deſtroyed, *Luk.* 19. at his Perſonal appearance, at the *Armagiddon* Battle.

4. *Who are the Subjects?*

Anſw. The raiſed Saints and the then-living Saints changed, 1 *Cor.* 15. Ye ſhall not all die, but be changed in a moment, in the twinkling of an Eye. I humbly conceive there will be two Raptures of the living Saints, between the two Trumpets, as at the firſt Trumpet Chriſt ſhall break the Clouds, and appear with all the Saints in Spirit, and the Elect Angells attending him, and worſhipping him, as *Heb.* 1. and when he ſhall again bring his firſt begotten into the World, that again intimates his

ſecond, not his firſt coming into the World; then 1 *Theſ.* 4. when the Dead in Chriſt, from the foundation of the world, to that day, ſhall be raiſed at that firſt Trumpet, then we, ſaith *Paul*, that are alive, and remain; for he ſpeaks (that we) in a *Proſopopœa*, in the perſons of them that then ſhall be alive: Compare with 1 *Cor.* 15. ſhall be in a moment changed; and *Phil.* 3. *ult.* from our corruptible, to incorruptible, by the power of the Lord, and ſhall be wrapt up to meet him at his coming in the Air, and ſo be with him in that new ſtate for the 1000 years, and then at the ſecond Trumpet, a little before the end of the 1000 years, ſhall Satan again be looſed, and tempt the Reprobate ſeed to attempt a Rebellion againſt the then preſent Saints, but in vain; for then ſhall the ſecond Trumpet ſound the Dead out of Chriſt from the beginning of the world, Ariſe to Judgment, great and ſmall, and after ſentance paſſed, *Rev.* 20. the ſecond Rapture of the then living Saints, and the Reſurrection of the few dead Saints in the 1000 years, ſhall be changed, and wrapt up with the reſt; and then ſhall the material viſible Heavens and Earth, after the final ſentance of the wicked and their Reſurrection, and the then Saints ſecond Rapture with

with Christ into the Third Heavens, be consumed with Fire and Brimstone; I mean not consumed to an annihilation, but to a burning Mountain, where all the Christless, Unjustified, Unsanctified, and Unregenerated persons, both Soul and Body, with Turk, Pope, and Infidels, unrepenting Hereticks, and all Antichrist, Beast and false Prophet, shall be tormented for ever and ever, *Rev.* 20. 2 *Pet.* 3. and Christ and his Saints be for ever wrapt up into the Third Heaven, where he is now with the Spirits of Just men made perfect, and then shall he deliver up the Kingdom of his Mediatorship, and that Kingdom of the Celo-terrestrial New Jerusalem to the Father, 1 *Cor.* 15. 24. for ever, and then Eternity will be all, and the 7000 years swallowed up, whereof 6000 were of Trouble to the Saints in Faith, and the 1000 year of his Visible Personal Kingdom, and then the Eternity of Glory for ever and ever to him and his Redeemed, but to the Devil and his deceived Torment unexpressible for evermore.

5. Question, *Who is the King of this New World?*

Answ. Christ Jesus, God-man, in that same Humanity he assumed of the Virgin in that one

one Perſon, the ſecond in the Trinity, and the two Natures in that one Perſon, perſonally to Raign with his two ſorts of Subjects a 1000 years, which hath been declared.

9. Queſtion. *What will be the ſtate of that Kingdom and New World?*

I *Anſw.* A glorious ſtate, the glory of God in Chriſt, the glory of the Divinity that was in his Humiliation ſtate much obſcured, that we could not ſee it, *Iſa.* 53. his Face and Countenance was ſo marr'd with the bearing of our Sins, of our Curſe, and the ſtroaks of the wrath of God in our ſted, but all that will be vaniſhed and done away, he will be as ſeven Suns, and the light of the day, as the light of ſeven days, *Iſa.* 6. and no Sun or Moon need there to light it, for the Lord ſhall be the light of it, and no Temple for the Lord ſhall be the Temple, glorious in reſpect of his Humanity, that will ſhine far brighter than the Emperial Heavens, *Rev.* 1. more glorious than when *John* ſaw him: Glorious in reſpect of his Power, which will then be wonderfully enlarged from his Father: Glorious in reſpect of his Saints and Angels, both raiſed Saints and then living Saints: And finally, the Kings of the Earth then ſhall bring all their Glory in to him

and

and his too: the glory of Heaven and Earth ſhall Randiſvous together.

2. A knowing ſtate, for knowledge ſhall cover the Earth, as the waters the Sea; the Infant ſhall be more knowing than the Aged now, and no infant days ſhall be, as *Iſa.* 65. all full of Heavenly Divine knowledge from the Spirit, and the vail and covering of all fleſh taken away, a more puer and clearer underſtanding of all Divine and Humane things, then ever was before ſin came into the world; all Ignorance and darkneſs vaniſhed away like the Night when the Son appears; no Errors or Hereſie, miſtakes or Clouds to obtenebrate the Intellect, all clear and ſplendid, they ſhall know their King, Prieſt, and Prophet: This is he, *Iſa.* 25. they ſhall know one another more glorious than *Moſes* and *Elias* on the Mount, *Jer.* 31. 32, 33. they ſhall not then every man teach his Neighbour, ſaying, know the Lord, for they ſhall all know him, from the leaſt to the greateſt, for he ſhall forgive their Iniquities, and remember their ſins no more; then ſhall the forgiveneſs of Sins be perfectly received, and by way of Viſion, which is now by Faith; and then he ſhall be preſent to pronounce the Pardon, *viva voce*, perſonally, which is

more than the Promiſes now, or our Faith now; all which now is attended (except the Spirit ſhine with a Divine aſſurance on the Soul) with many doubtings, fears, and jealouſies; then ſhall the new Covenant of Grace be fully manifeſted which is now to Faith only, then to Senſe and Sight; for the Covenant its ſelf Chriſt ſhall be Tabernacled with him again; then no need of Teachers or Paſtors, for Chriſt himſelf and the fulneſs of the Spirit, ſhall fill all in all; and then ſhall all come to the fulneſs of the knowledge of Chriſt, *Epheſ.* 4.

Object. But will Faith then be needleſs?

Anſw. In reſpect of the Promiſes that are then fulfilled and enjoyed, it will be needleſs, for Viſion will ſwallow it up; but in reſpect of the Promiſes of the fulneſs of Glory in the higheſt Heavens after the 1000 years; there will be need of Faith, and no lack of Faith to aſſure it.

2. In reſpect of the raiſed Saints, there will be no need of Faith, becauſe they are come to their laſt ſtate, as the Angels of God in the Reſurrection; but as to the then living Saints in the fleſh, there will be need of Faith, and to them a large door opened then ever was yet; for in that world to come, Chriſt ſaith, there is for-

forgiveneſs of Sins, *Mat.* 12. Nor is it a knowing Kingdom, but a holy Kingdom, and a Regeneration Kingdom, and a Kingdom of Viſion and Poſſeſſion. Now is the Kingdom of God within us in Spirit and Faith, but then without us in Viſion and Poſſeſſion; this Kingdom, as mannaged by Chriſt in his threefold Office is compleat, and eminently is the object of the Faith of a knowing Believer, nor ſhall any Raign with him in this Kingdom of the viſible Regeneration, *Mat.* 19. 28. but thoſe that raign in their hearts in the inviſible Regeneration, as King, Prieſt, and Prophet. *Lord* (ſaid the Diſciple) *what ſhall we have that have followed thee and forſaken all?* for before he tells them, *That they that leave all for him, ſhall have a hundred fold in this world, and in the next, life everlaſting:* Then they ask him, not knowing what this hundred fold in this world meant, for in this ſtate, they may looſe a hundred fold, but gain not: he tells them, That *they that follow him*, that is, οἱ ἀκολουθήσαντες μοὶ, and there's the ſtop in the *Greek*, they that have followed him in the way of faith and ſufferings, there's the ſtop: then begin again, ἐν τῇ παλιγγενεσίᾳ, in the Regeneration, or New World, *they ſhall ſit with me judging the* 12 *Tribes of Iſrael:* In this King-

dome Baptiſm and the Supper will ceaſe, for they are to remember him in that Ordinance, but till he come again. Therefore in this new World, I'm ſure our Brethren the Baptiſts and we ſhall agree: There will be no differences about Baptiſm, for there will be no need of water in that third and laſt Adminiſtration of Grace, but all Spirit, and Life, and Power, and Glory ſparkling from the Beams of our King, from his Throne, Jeſus Chriſt, like the hot and burning Sun on the Earth in a Summers day. Neither ſhall we need to remember him in a Cup of Wine or piece of Bread then, for the full fruits of his Body and Blood will be enjoyed, and himſelf preſent with us. Then, and not till then, ſhall the Saints be truly above Ordinances: Then *Eph.* 4. ſhall we be arrived at the fulneſs of the ſtature and meaſure of Chriſt; Paſtors and Teachers ſhall then ceaſe, and we ſhall all, from the leaſt to the greateſt, be taught of God himſelf in that Adminiſtration and Kingdom of his Power, *Jer.* 31. 31, 32, 33. and till then, 'tis the Jeſuit and the Devil that bids us leave Preaching and Teaching the Churches, ſuch Viſions are but ſtrong deluſions, be not weary of well doing.

But

But let all Men and Women know, that in the very first Administration of the Grace of the Covenant of Grace, that was from everlasting made and established with Christ and his Elect in him on the one part, and God the Father on the other part: Pardon of Sins, Justification, Reconciliation, Adoption, and Glory in the Kingdom of Christ or New World, was held out but darkly to the Elect in Types and Shaddows, as to Babes in their Non-age; *Gal.* 4. 1, 2, 3, 4. but in the second Administration of Grace more glorious, wherein the Vails and Shaddows were stript off, and a Naked Crucified Christ held out to them. These glorious benefits were extended to Faith, *Gal.* 3. and Faith more eminently given to receive, and the Spirit working by and through Faith; and so in this Administration of the 2000 years since Christs appearance in the Flesh, it is the day of the flying Eagle, *Rev.* 6. Now the Just live on Christ and his benefits by Faith, and 'tis much more Glorious than the first, though the same in substance; but in this third Administration and Kingdom of Christ, all the Promises, *Heb.* 11. to all the Saints, at once shall be fulfilled on Mount *Sion*, *Rev.* 14. 1, 2, 3. And as in both these Administrations and Dispen-

ſations of Grace, the Spirit, though leſs in the firſt, and more in the ſecond, and moſt in the third; yet in all, I ſay, the Spirit drew off the vails of the hearts of the Elect, and brought this Grace home to their hearts in away of ſpiritual Regeneration; even then, and more now, by convincing them of their luſts, ſins, guilt, miſery, and enmity againſt God, and ſo killing them in and to all, in and of themſelves, this even then catches hold of the trembling Soul, ſinking at his glorious Feet, open'd it's eyes, and ſhews it all its convinced wants and miſeries, redoubly made up, and reſponſed in him, their Chriſt and Saviour; and none but theſe did do now, or ſhall raign with him in the world of which we ſpeak, *Rom.* 8. If thou dieſt a converted Believer, thy duſt is and ſhall be treaſured up by him and his Angels, whether in Sea or Deep, or in Grave or Fire, *Job.* 19. till he bring thy Spirit made perfect with him at that day, to reaſſume it; *Without holineſs none ſhall ſee the Lord in that Kingdome*, 2 *Pet.* 3. *Heb.* 12. Chriſts holineſs imputed to thee, and the Spirit communicating his Nature in thee, and at laſt wholly changing thee, *Phil.* 3. *ult.* perſonally, like unto his glorious Body, 1 *Joh.* 3. 1, 2, 3. read the place.

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3. A Righteous State, no Unjuſtice, no Fraud, no Exalting, no Covetouſneſs, no Pride, no Luſt, no extravagant Deſires, no Anger, no Envy, no Contention, no need then of Love to cover, to help to heal, to ſet again, *Gal.* 6. 1. 2. 1 *Pet.* 5. and 4. all which now there is and ought to be, but then Love will be onely exerciſed in Embraces; it is and will be a juſt State.

A peaceable quiet State, no Contention, no Lawyers to move differences, or Covetouſneſs to cauſe it; no Wars nor Fightings, no Magiſtrates in that ſtate but Chriſt and his Princes, and the Kings of the living Saints ſubject unto him; no Pain, nor Sickneſs, nor Sorrows, nor Fears, but they that Die in that time, diſſolved without Pain or Terrors.

5. A fruitful State, the Earth ſhall be wholly Bleſſed again, and the Curſe for Sin quite taken away of all the Creatures, and the glorious Liberty of the Sons of God, *Rom.* 8. no Barrenneſs or Sterility, but all the Creatures, Trees, Herbs, Fruits, and Mines, ſweetly and freely yielding their juice and virtue to Mankind of its own accord, without mans labour, or the ſweat of his brows, or his digging, as in Paradice before the Fall.

6. A State of liberty and freedom to Saints and all other Creatures; a continual Spring and Harmony of *Hallelujahs* from Saints, from Angels, and all other Creatures in their kind; no cruelty to any Creature, or from the Lyon or Bear, or Woolf, to any Creature; the Lamb ſhall lie down with the Lyon at the hole of the Aſpe.

7. A State of perfect, entire, ſincere love to God, to Chriſt, the King, to one another, being moſt freely willing to be helpful to one another without entreaty; the Law of Love enthroning the whole heart, 1 *Cor.* 13. *ult.*

7. Queſtion. *How long this ſtate ſhall continue?*

Anſw. Rev. 20. for a Thouſand years, and ſo ſaith *Peter*, 1 *Pet.* 3. excepting that little time in the end of the 1000 years that Satan muſt be looſed to deceive his *Gog* and *Magog*, which how long it is, is not revealed; dayes are taken for years in Scripture, but never years for days accepted.

8. Queſtion. *What will be the end of it?*

Anſw. This hath been already anſwered, but again I *Anſwer*, The ſecond Rapture of the Saints, the Reſurrection of what few that die in the Thouſand years. The ſecond Trumpet

to

to raiſe the Wicked to Judgment, the final ſentance paſt on them, to be Burned for ever, Body and Soul in unquenchable Flames, and the Aſcenſion and Rapture of Chriſt, and all his Body, into the Heavens for evermore.

9. Queſtion. *When will this New World or Kingdom begin?*

Anſw. 1. When the *Armagiddon* Battle, *Rev.* 16. is come; when the four Kingdoms, *Dan.* 7. are finiſhed; when the Roman Empire and laſt Kingdom is perioded and come to an end, with all his 10 Claiy Toes, and the Turk and Pope burnt with Fire, and their Fleſh given to the Fowls of Heaven, *Rev.* 17. and 18, and 19.

Anſw. 2. It will be certainly at or before the year 1700, which is from this preſent year 1679, Twenty one years to come.

Anſw. 3. It will be in a latitude of time between 1680 and 1700, in which interval, great and wonderful things are to be done by way of preparation for ſo great a ſtate and Kingdom.

Object. Here it may be objected, that we affirm that there is 2000 years from Chriſts coming in the Fleſh, to the ſecond coming of Chriſt into the New World; and that we with the Learned men of this Truth, do conjecture that 1700 will be the Period; but that is 300

ſhort

years ſhort of the whole 6000, or of the laſt 2000 years, ſo that we are 300 years too ſhort, or that according to our account, Chriſt ſhould not come till 300 years from 1700, which 1700 is yet to come from this time 20 years. To which I briefly Anſwer, That that 300 years is allowed for the time that the Devil muſt be looſed at the end of the 1000 years, *Rev.* 20. And again, Chriſt ſaith, that the days of the laſt 2000 years from his coming in the Fleſh, to his ſecond coming, ſhall be ſhortned for the Elects ſake, and for the great Troubles, Miſeries, and Afflictions, both by Antichriſt on the one part; and the Deviſions and Hereſies on the other part; ſo that *Mat.* 24. *they ſhould deceive the very Elect, if it were poſſible.*

And laſtly, ſuppoſe it were 300 years, why, yet it will quickly come to an end. The laſt year of the Apprentice runs ſwifter than the other ſix before.

Laſtly, by way of uſe: 1. To the World a word. 2. To the Saints that overlook this New Kingdom and World. 3. To the Saints that ſee the King coming in his Glory, *Iſa.* 32. 1. To the Unregenerate World, high and low: Gentlemen, may be you will but mock me for my Advice, as thoſe Saint *Peter* ſpeaks of,

2 *Pet.* 3.

2 *Pet.* 3. *In the laſt days come Mockers*, ſaying, *where is the Promiſe of his coming, all things continue as they did?* O! ye fools, will God deny his Word? will his Promiſe be void who is Truth it ſelf? 1. By way of Terror, if you out-ſlip your day of Grace and Mercy now, you will, you muſt, e're long, cry to the Mountains to hide you from the Wrath of him you now deſpiſe. 2. By way of Inſtruction; haſt into the Ark before the Decree bring forth, *Zeph.* 2. 1. Don't ſcoff at the Monitors of your Souls as they did at *Noah*, when the Ark was a Building: as ſure as the waters of *Noah*, will this Chriſt come quickly: 'twas the laſt word he left on Record, *Rev.* 22. *Behold I come quickly.* And wo be to you then: let me adviſe you not to lay up Gold and Silver that ruſts, and lay out all your precious time, to joyn houſe to houſe, and field to field, *Mic.* 2. and defraud and famiſh the poor, to enrich your Families, buy Lands, for as ſure as the Lord lives, you ſhall not enjoy it but a little ſeaſon. Had I 100000 pounds by me, and an hundred children, I would not buy one foot of Land with it, it ſhall be taken from you, and given to the Saints, *Rev.* 11. 15, 16. The Kingdoms of the world are become the Kingdoms of the Lord and

and his Christ. Thirty years will quickly come, *Luk.* 16. 9. If you would make to your selves friends of your Riches, give it then to the Poor and seek after Christ.

To you that overlook your Treasure, as many of the *Jews* did at Christs first coming. Dear Souls, that final Glory you look at, shall not come before the seventh *milennium* or 1000 years be expired. And though the wicked shall lie in Spirit in Hell that time, and their Carcasses in the Graves till the second Trump; yet you that die in Christ, will he bring with him, of you and your Children, at the seventh Trumpets sounding, and the Dead in Christ shall rise first, 1000 years before the wicked. Let me advise you, 1. Don't speak or write against that, that is so near; labour for the Spirit, and Faith, and Love, till he come: Remember St. *Jerom*, tho not of this judgment, yet spake well of it; *Non sequamur tamen non licet damnari, quia multi Ecclesiasticorum virorum consiterunt*: for from the very first and second Century after Christ, it was held for a Truth, as by *Irenæus*, *Papias*, *Justin Martyr*, and others; and in that 500 years, till the Turk and Pope rose, none denied it, save *Augustine* and *Jerom*, though many abused it, by

their

their ill conceptions of it. Indulge not the world, but as the wise Virgins, trim and prepare your Lamps, for the Lord is at hand.

3. You that see the King coming in his glory to swallow up all your Weakness, your Cares, your Doubts, your Fear, your Faith, into Vision, Possession, and Triumph: let us be earnest with our God, to stir us up to walk warily, believingly, humbly, and lovingly, for now is the Temple fill'd with smoak, *Rev.* 15. and the last Viols ready to be poured out upon the Beast, the false Prophets, the Powers, and Policies, and Earthly wisdoms that stand in his way. And the Dragon will be exceeding mad in his, till he is Bound, and as when he was cast out of Heaven, *Rev.* 12. out of his Heathens Kingdom. He Raged till he had fast himself in *Turk* and *Pope*, so will he now much more Rage, till he is Bound; this I have done to bear my testimony to the Truth. Consult Mr. *Mead* for more.

A Paraneſis; or Monitory Exhortation, Anno Dom. 1679. *to all that are meaſured by the Spirit of the Lord Jeſus; juſtified, called, regenerated, and ſanctified, high and low, whether thoſe called* Epiſcopalians, Presbyterians, Independants *or* Baptiſts, *Grace, Mercy and Peace from God our Father, and the Lord Jeſus Chriſt,* Amen.

MEn, Fathers, and Brethren, let my Zeal for the free Grace of our Lord Jeſus Chriſt, for his wonderful work of Redemption, Reconciliation, Juſtification, and Sanctification here, the one introducting the other, and all theſe, the Perſonal Raign of Chriſt with his Saints on the Earth for 1000 years, *Rev.* 20. and that great *milennium*, leading and fitting them for their final Glory for evermore; Let, I ſay, my zeal for theſe, attone my preſumption in the publiſhing this Tract,

Tract, and the managing of these Truths herein asserted, according to the guift of the measure of Grace given me; *Si qua pro tenuitate mea in his scripsi, quæ mea sunt, non sua, ille ipse in iis ignoscet mihi; sic & agite.* If there be any thing in these lines that are mine, and not our Lord Jesus his, he will forgive me; so do ye, I beseech you. My first Petition is for Unity and Unanimity among your selves: Unanimity may by the Grace of our Lord Christ, through the Identity of the Spirit, uniting to him as the great head of the mystical Body, be attained, and is exhorted to, and strongly pressed by the Spirit in the Word, and by the Spirit in the hearts of all true setled and grounded Believers; but Uniformity is impossible to be attained here for the 6000 years, that is only reserved for the seventh *Milennium*, or Raign of Christ and his holy ones for 1000 years, which time is at hand; therefore now kiss the Son in the unity of the Spirit all ye that have obtained like precious Faith. I am now not exhorting you to unite to them that deny the Faith, as *Pelagians*, *Arminians*, *Free-willers*, and *Socinians*, or any that are poysoned with *Papistical* Errors, or *Arrian* Principles, for the Lord shall destroy the face of the covering that is over all flesh, and burn

burn up with the fire of his Preſence, all this Hay-Straw Stuble and Droſs, 1 *Cor.* 3. but wherein we agree, and ſo far as we hold the head, *Col.* 2. *ult.* *Phil.* 3. Let us walk in Love, and in the Bowels of our dear Lord, who is ready to be delivered out of the pregnant clouds, and to ſend his great ſhout and ſeventh Trump to Alarm the Saints of all ſorts to meet him in the Vally of *Jehoſaphat*; for *Ezek.* 38. 36. 37. chap. The Lord hath Redeemed his Elect juſtified, and is ſanctifying them, in order to the great Marriage with his Son Jeſus upon Mount *Sion*, *Rev.* 14. at the great Reſurrection; the firſt Reſurrection of Saints to meet their Lord, 1 *Theſ.* 4. and ſo to be with him, and Raign with him a 1000 years, *Pſal.* 37. *Rev.* 20. upon the New Heavens and New Earth, *Iſa.* 65. and 2 *Pet.* 3. The Kingdom of the Stone, *Dan.* 2. is almoſt become the Kingdom of the Mountain, and in order to it, hath drawn out his glittering Sword of the Spirit to ſlay and make alive his Elect in the Nations; and the Sword of the Fleſh to deſtroy that great *Gog*, the *Mahumetan* Kingdom, and that mighty *Magog*, the Roman Iron Empire, the fourth Kingdom with the Pope and Antichriſt, *Dan.* 7. hath given out that the Gentiles, *Rev.* 11. 2, 3.

2. 3. do tread down the outward unmeaſured Court, who have for this 1260 years, well nigh, within 20, trod down the holy and meaſured City, that Worſhipped before the Altar in the Temple; theſe little *prodromoi* ariſing upon the Cuſps of our Horiſon in Europe, are but his Pages and little Meſſengers to forewarn the Nations, that greater are at hand. And *O! utinam Joves noſtri exaudirent!* would to God that the great men of the Nation would hear, before they cry to the Mountains, *Rev. 6. ult.* Why Sirs, conſider, though now you hate one another, and revile one another, yet our dear Lord Chriſt bore you all on his back at Mount *Calvary*: God the Father gave you all to him in Eternity, he waſhed you all with the ſame Blood, gives and will give the ſame Spirit to you; hath provided the ſame Crowns and Glory for you, the ſame Heaven muſt hold you, the ſame fifth Kingdom and ſeventh *millennium* at hand is prepared for you; and the firſt Reſurrection, when the myſtery is finiſhed, *Rev.* 10.6,7. *Rev.* 11. whereas one Daughter, Bleſſed of one Bleſſed Mother, by one Bleſſed Father, in one Bleſſed Husband Chriſt, you will with faces ſhining and ſparkling, with ſmiles of love and joy, and hearts enflamed,

behold each other. And why do you bite and devour one another now? and especially when ye are come to the brink, to the door, to the very postremity of the working, toyling, labouring, afflicting 6000 years, and just as it were, lifting one foot into the seventh *milennium* and Sabbatism of rest, *Heb.* 4. where you will drink of the fruit of the Vine of the New Heavens and Earth again with your dear Lord.

My second Petition is for Piety; first in sound New Covenant Gospel, Christian Protestant Principles and Doctrines; labour to be found in the Doctrine of Justification; 'tis the maintenance of the Truth that upholds Kings and Kingdoms; hence Queen *Elizabeth* lived long in the Land. Gods first step of Grace to Glory, is free Personal Eternal Election, and thereon is erected in Christ the Head, Justification, Adoption, Reconciliation, and Sanctification: If ye fail in the first, ye cannot be sure or sound in the other. I am sure the Church of *England*, in and since the Martyrs days, held it as their main Foundation, as witness the 39 Articles yet in being, and the contrary was the Doctrine of Antichrist, Papists and Hereticks. Next to sound Principles, let's labour for encrease of Faith and holiness of Life to

adorn

adorn ſo glorious a Doctrine, and that in all Godlineſs and Honeſty, in Temperance and Sobriety towards God and Man, Humility and Self-denial; avoiding all Pride, fulneſs of Bread, Wantonneſs, Antick, Exotick, new-fangled Fooleries and Faſhions, and be conformed and transformed by the renewing of your minds to the revealed will of God, 1 *Tim.* 2. 9, 10, 11, 12. *Iſa.* 3. ſee.

My third and laſt requeſt is, to Circle the Ring of Grace, Charity; for Charity and Unity do unite in Heart and Hand, 2 *Pet.* 5. 6, 7. Beloved Friends, Men and Fathers, we are come upon the times our Lord Propheſied of, *Mat.* 34. which were to antecede the ſecond and Perſonal Appearance of him and his in his great Kingdom and *milennium*. 1. Charity ſhall wax could, and indeed ſo it doth, even among Rich Profeſſors: They lay out ſo much (many of them) upon Pride, and luſts of the Fleſh, and to maintain Faſhions, and Courtly immitations, not conſidering, that they that wear ſoft Rayment, are in Kings houſes; that they cannot ſpare to cloath the Naked, or feed the Hungry; and then when Begged to, they reply, they cannot ſpare it, why? becauſe of the maintenance of their Luſts, not Nature.

Conſider dear Sirs! that Faith that is true, and muſt carry you to the Kingdom of Chriſt, works by Love, *Gal.* 5. *Jam.* 2. and Bowells, and Tenderneſs, in the Spirit of the Lord. And 2dly, as Charity is departed, ſo Iniquity abounds; Selfiſhneſs, Stubbornneſs, diſobedience to Superiors in lawful things, Heady, Giddy, Proud, Sullen, Revengeful, Malicious, Whiſpering, Backbiting, Tale-bearing, Extortions, and Violations, *ab uno ad pomum*, from the Court to the Cottage. And then laſtly, the innumerable Sects and Diviſions, lo here, and lo there is Chriſt, *Rev.* 9. whoſe Breaſtplates are Fire, and Sulphur, and ſtink, under pretence of Spirit, and not Chriſts Righteouſneſs and Love unfaigned. O Lord help us to conſidet theſe things.

Your Friend and Servant,

John Humphryes.

An Advertiſement to all the Proteſtant Nonconformiſts, of what Perſwaſion ſoever, whether Presbyterians, Independants, Baptiſts, *or others.*

THeſe are in the Name of our Lord Jeſus, who now Rules Inviſibly, and will in his time Rule Viſibly, to Advertiſe you all to Faith, and Patience, and Love, till the coming of our Lord Jeſus Chriſt; and to give you warning, that the great Antichriſtian Enemy, the ſubtle bloody Papiſts, will not leave one ſtone unturned, to work your Ruin; and what they cannot effect by their old Plot, they will endeavour to do by a New: They will do what they can to provoak you to Inſurrections, either by falſe accuſations to the Powers at the Helm of Government, to lay Preſſures on you unaccuſtomed, or to inſinnate upon every innocent act of yours, that you diſturb the Peace, and are Seditious; and ſo to ſtir up, if they can, the Governours to conceive an ill opinion of you, tho by your juſt, holy, honeſt, quiet, peaceable Deportment, they have no more juſt

cauſe, then the *Cæſarian* Powers had againſt the Apoſtles; and it were the *Jews* then (that preſent Antichriſt) that ſtirred up the Rulers againſt them: So now the preſent Antichriſt will ſtir up the Rulers againſt you, ſaying, you are Seditious, and Enemies to *Cæſar*, though you ſhew the contrary; and if they cannot obtain of the Magiſtrate to believe them, they will ſtir up (if poſſible) the Powers to Perſecute you, and to abridge you of your holy Liberty in Divine Worſhip, urging upon your holy and tender Conſciences the Ceremonies, which St. *Auguſtine* ſaid, the Impoſers, not the refuſers, made the Sedition and Schiſm, and thereby think (as I ſaid before) to provoke you to Inſurrection againſt the Powers, that they may lay their Regicidian deſigns at your doors, and quit themſelves; for this purpoſe are all the Cyclops in Hell, *France* and *Rome* at work; and when you ſhall ſee (it may be) your Paſtors ſlain at their doors, and your holy Ordinances violated, you may be provoked to Rebellion, and then theſe private Huckſters will cry out, *O bleſſed Rebellion*; and ſet their Agents to mingle with you, till you are caught in the Snare, and then exult over your Blood, for your Blood they ſeek, as their Brethren did

our Lords before: Therefore I command you in the Name of Chriſt, to be ſtill and quiet, and if you muſt ſuffer, to ſuffer quietly what ever come; and to Pray for our King, and to think no evil thought of his Majeſty, no not in your Cloſets; but remember *Peter*, 1 *Pet.* 2. *Fear God, Honour the King*, *Rom.* 13. Pray that King and Parliament may agree, but do not think a hard thought of his Majeſty, tho the Parliament ſhould never ſit: and remember, that not long ſince, when the Parliament made Laws to Perſecute you, for worſhipping God, according to the Scriptures, His Majeſty gave you Liberty, and ſhewed his Royal Diſpleaſure to many for their forwardneſs to put that Act in Execution: Therefore give up your ſelves to Chriſt, who is King of Kings, and orders all things: And remember, that he alone, when his time is, will Eſtabliſh his Kingdom; while you ſtand ſtill and ſee his Salvation, *Dan.* 2. 34,35. *Iſa.* 30. 15. Thus God delivered *Iſrael*, *Exod.* 12. *Jer.* 27. They were to obey *Nebuchadnezzar* upon pain of Death, from the Lord, or to ſuffer by him; ſo *David* did by King *Saul*, tho anointed King, ſee 1 *Sam.* 26. & 24. read thoſe chapters in the fear of the Lord.

And I deſire to let all ſober and tender Souls

know, that this is my fear, which I write with Tears, That if it ſhould pleaſe our Soveraign Lord, the Lord Jeſus, and by his Providential Permiſſion, our Soveraign the Kings Majeſty, to give all Nonconformiſts as much Liberty as the Conformiſts have, they would (*viz.* the Nonconformiſts) much more Bite, Devour, and Perſecute each other, than the Conformiſts do them; and therefore, till we have learned our Lords Commandments, 1 *Joh.* 3. 23. better, that is, to Believe in Chriſt, and Love one another better, and leave Uniformity and Unidogmaſie, and cleave to Chriſt our Head, and love all, *Phil.* 3. as far as they have attained, 1 *Joh.* 13. There is little hope that God will give us our Liberty, but rather encreaſe our Bondage, *Gal.* 5. *For if ye bite and devour one another, ye ſhall be bitten and devoured one of another.* O! tis lamentable to conſider, how bitter and ſelfiſh, not to ſay Prelatical, many of our Nonconformiſts are one to and o're another, while they ſeem to breath out their wind againſt Prelacy, they themſelves are found in the ſteps of it, and that moſt irregularly. And it ſeems more than probable, that many Rail, Revile, ſeem ſtrange, and unlike the Antient Chriſtians, that thought it a great, yea, the greateſt

greateſt part of their Charity, to entertaine Strangers, and to cover over a multitude of ſins, 1 *Pet.* 4. 8. above all, thereby ſtriving for that Chriſtian ambition, of entertaining Angels, and not driving and expelling them their coaſts by ſecret clandeſtine whiſperings: but now, if a Miniſter be not known to them to be Rich and Famous, or as the Proverb is, *as a Beggar knows his Diſh*; that is, to be profitable to them and their Mammon, they preſently ſuſpect him to be a Jeſuite, or worſe, if may be; and while the naked Truth is, they are afraid he will take their profit from them, or the peoples affections, if he have better parts than they, *Gal.* 4. 17. ὑμᾶς ζηλοῦσιν οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ἡμᾶς θέλουσιν ἵνα αὐτοὺς ζηλοῦτε, they would exclude or ſhut us out, that ye might affect them: They pretend he is a dangerous fellow, or may be ſo and ſo, and forewarn the people of him, whiſpering in their Ears, out of the great pretended care to them, ſome ill of him, who in truth may do more good than themſelves, cloaking all over with this, that they are of themſelves an approved Converſation, but theſe men are not known; while in truth theſe holy men are no better than *Arminians*, *Legaliſts*, or *Free-willers*, and at beſt half Papiſts; and their holineſs

lineſs forſooth, but cloyſtered Covetouſneſs; ſevere Moroſity, and reſerved Pride; filling the World with erronious Jeſuitical Doctrine, Pride, Ambition, but know that for all your cloaks God will ſearch you with Candles, *Zeph.* 1. and reviling at Sinners, whom they ought to Mourn o're and pity, *Gal.* 6. 1, 2. 1 *Cor.* 5. 'Tis your Pride, not the Inſtitution of Chriſt, doth manifeſt it ſelf too much Prelatical, in uſurping Authority o're the Flock and Church of Chriſt in Eccleſiaſtical Diſcipline in particular, while they exclude the Church the Office of the Keyes, and arrogate to themſelves, that which truly belongs to Chriſt: and in general, preferring their Claſſical, Provincial, and National Synods; making the Independant Word and Authority of Chriſt, dependant to their Prelatical Spirits, which Chriſt would have ſubject to him alone as the Biſhop of our Souls: But I pray for them, and mourn o're them, till the Lord convince them.

For Antichriſt would have an o're in all Chriſts works; as firſt in his Doctrine, to corrupt that, and the Judgments of the Church in it, from which Faith is drawn; for if the Judgment be corrupted, Faith can't be ſound;

and

and the Scribes and Phariſees, with their Self-ſith exact lives, which is but dung in a *Pauls* Eye, *Phil.* 3. fell ſhort of the Kingdom, when Publicans and Harlots entred therein. 2dly, In the Diſcipline of Chriſt, and the Government of his Church, as it is congregated into particular Churches; while they aſſume that to the Elders alone, that belongs to Chriſt as the Head, and from him by joynts and bands of the Spirit, to all the Members in their places: not by confuſion, but order, in their places, according to the Word, the Spirit, and Faith, with Love, Humility, Tenderneſs and Bowells, for the honour of Chriſt, according to his will, and ſo the Lord rout out this Antichriſt from us.

Your Servant in Chriſt Jeſus,

John Humphryes.

ADVERTISEMENT.

THeſe are to give Notice, That there is a a Treatiſe Prepared for the Preſs, if the World think fit to accept it, Of Chriſts two-fold Birth, The firſt at *Bethlehem*, [illegible]

by Interpretation, *The House of Bread*; in a Stable, with the time, not in *December*, when people Dedicate Mince-Pies to their Bellies, in his Name, but in *August*, *Christus Natus Augusto Imperatore*; the Month האבי֫ב *Ex.*13.4. *Abib*, which is by Interpretation, the Month *Frugum Novarum*, of New Fruits, the Harvest Month, *viz.* in that Country, because of its heat, before ours, in *July*, being the first Month to the *Jews*, *Exod.* 12.1, 2. because in it the first institution of the Paschal Lamb was, being a lively Type of Christ. Secondly, because in that Month was their Deliverance out of *Egypt* by *Moses*, a lively type of our Redemption by Christ, and the Mystery of his Birth, Death, Resurrection, and Ascension, and was the *Epoca* or beginniug of all Months to them. Now *Luk.* 1.26. the Angel *Gabriel*, or אלגבב *Isa.* 9. 6. *Elgeber*, the *Strong God*, God in the second Person, came to, and over-shaddowed the Virgins Womb, the common Womb of the Church, his Body, in μηνὶ ἕκτῳ, the sixth month, which reckoned from *July*, or *Abib*, is our *December*, wherein Christs Humanity, and mystically the Churches, was conceived in the Virgins Womb; then from *December* reckon 9. Months, and it will fall in *August*, near the time

of

YALE

of the *Jews* Feaſt of Tabernacles or Booths of Green-bows, סוכות alſo the Grounds of this his Birth, Manner, and Cauſes, with the Effects, from Scripture, Reaſon, and Antiquity, and the benefits to his Elect Body the Church, with his ſecond Birth in his Members, called the Regeneration particular, with the Grounds, Manner, Cauſes, and Effects of it, and that ſuch only for whom he was Born, Died, Roſe, Aſcended, and Mediated; and in whom he is inborn in the Soul by the Spirit, ſhall only Reign with him in his Viſible and Cælo-terreſtrial Kingdome of the Mountain and ſeventh *Milennium*; and after, at the ſecond Rapture, and final Judicial Trump, ſhall aſcend with him into the third Heaven; the Kingdom of Chriſts Mediatory Office being delivered up to God the Father, there to be with him, beholding the Beatifical Viſion for ever and ever; filled with Spiritual Glory within, and in the fulneſs of Beatifical Glory without, for ever and ever, *Amen*. And what will become of the Earth then, and the Elemental Worlds, with the 3 Regions, Fire, Air, and Meteorical, with the Damned Inhabitants.

By *John Humphryes*

An Hymn, *ſuitable for the Celebration of the New* Paſchal, *or the* Lords Supper, *to be Sung at the Concluſion thereof by the Communicants, as a Commemoration of the Pardon of their Sins, by the Blood of Jeſus, ratified in the New Covenant, by an Act of Free Grace, and received by the Faith of the Communicants.*

THe Heavens ſhew with Joy and Mirth,
Thy wonderous Works, O Lord!
The Saints within thy Church on Earth,
Thy Faith and Truth Record.

And in the preſence of our Foes,
Our Table thou haſt ſpread,
Thou wilt, O Lord, fulfil our Cup,
And eke anoynt our Head.

An Everlaſting Covenant,
Bottom'd on free Rich Love,
Thou haſt Reveal'd, and not Conceal'd
By thy ſweet holy Dove.

When Debts of Sins above the Skies,
Did Mount in Crimſon Red,
A Bond of him thou took'ſt for us,
That Lives, and yet was Dead.

And in the fullneſs of due time,
Juſtice did Arreſt him,
And brought him to the Croſs to Die,
There thou did'ſt Indite him.

With

With Sins paſt, preſent, and to come,
At once he made Payment,
In Token of the Truth hereof,
The Vail of th'Temple Rent.

His pure Body all broken was,
His Blood run trickling down,
His ſide was Pierc'd, his Soul poſſeſt,
About with Anguiſh round.

But ſatisfaction there he made,
And put away our Sin
Out of God's ſight, no more to be
Charg'd on us, but Him.

His Righteouſneſs which he perform'd,
In Mirror of his Life,
Was freely given to us Sinners,
To be his Bride and Wife.

That we his Spirit might then receive,
To work Faith in his Name.
And ſo become his living Seed,
To Everlaſting Fame.

For whom, though Perſecuted here,
A Kingdom hath prepar'd,
Where Truth and Righteouſneſs ſhall dwell,
As he hath oft declar'd.

That we within his Holy Place,
Our Life throughout may dwell,
To ſee the Beauty of his Face,
And view his Temple well.

O let's mean time, ſhew forth his Love,
To all the Sons of Men,
Following his moſt holy Dove,
In all his Precepts Ten.

Writ on the Tables of our Heart,
As well as in our Book,
That we from them may ne're depart,
But ever in them look.

And when you moſt glorious are,
In his bright Brides attire,
Chriſts Righteouſneſs, that Rich are
So free, and not for hire,

O keep theſe Garments free from ſpot,
As much as in you lies,
To faith joyn Love, to Love, let not
Prophane deſires diſguiſe.

'Tis Love and Holineſs conjoyn'd,
And Mind to God conform'd,
By union with his Glorious Son,
And theſe ſhall be Enthron'd,

Wherein no *Finis* there ſhall be,
But Joy to all Eternitie.

Τῶ δόξης μωνὸν Θεῶ.

FINIS.